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WORLD DOMINION

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The Need and Call of Latin America; West Indian Miscegenation; Protestant Unity in Europe; Progress in Roumania; The Challenge of Turkey; Nigeria—A Miracle of Modern Missions; The Key to Our Problem—Indigenous Churches; Japan's Need—A Self-controlling Church.

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WORLD DOMINION

Vol. V. No. 3 JULY, 1927

Editor: THOMAS COCHRANE.

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For our Soldiers in China

TWO SOLDIERS' HOMES and SEVEN CENTRES FOR GOSPEL SERVICES, through the sympathy of the GENERAL OFFICER COMMANDING and the support of the ARMY CHAPLAINS, have been opened by the

SOLDIERS' CHRISTIAN ASSOCIATION

In Shanghai.

Commitments amounting to at least **£2,500** have been undertaken by the Council, to meet which it counts upon the support of the Christian Public which was so generously given to the work of the Association during THE GREAT WAR.

We gratefully record a generous gift from the President of the Association, Captain W. H. Dawson, of £250 towards the above sum, and his further gift of a Morris Cowley car to enable the workers to cover the very wide area occupied by troops.

The General Officer Commanding, Shanghai, has cabled :—

" Work of your Association most valuable among troops (of) Shanghai Force. Hope British public will support with funds."

Contributions, which should be marked "China," may be sent to the Chairman, Brig.-General W. Ewbank, C.B., C.I.E., at Dawson House, Tufton Street, Westminster, S.W. 1.

G. J. BYRNELL, *General Secretary.*

World Dominion

"His Dominion shall be from Sea to Sea."

July, 1927

Editorial

TRUE STATESMANSHIP

"An uneasy Adriatic" is a phrase which appears in recent comments on the delicate situation between Italy and Yugoslavia concerning Albania. "Unrest in the Balkans," "Trouble in North Africa," "Increasing chaos in China," and many other similar phrases are all familiar reminders of the words in Holy Writ about "the troubled sea which cannot rest." Progress means problems, national, international and inter-racial, but problems would be solved without giving rise to evil passions and trouble if the principles of Christ were universally accepted.

One of the welcome signs of progress is seen in the work of the League of Nations. Clause 22 of the Covenant of the League says: "The well-being and development of peoples not yet able to stand by themselves under the strenuous conditions of the modern world" shall form "a sacred trust to civilization." One of the most troublesome questions raised by this *sacred trust* doctrine concerns the African's land. The million detribalized blacks who crowd the slums of Johannesburg, Bloemfontein, and other cities, have lost their stake in the soil. There are one million six hundred thousand of these people at present living on lands owned by Europeans who are disinclined to lease them, and who would only sell at a high figure. A little

more than a million and half white men inhabit the Union territories, and possess of them (excluding urban areas) 232,541,429 acres, which is more than ten times the area of the native reserves or locations, which contain nearly two million blacks.

This year has been set apart for the great task of establishing a better relationship between the races in South Africa, and it is cheering to find that on one question, namely the status of Indians, there is promise of fruitful understanding. Mr. Gandhi says in regard to this that an honourable compromise has been found.

But the *sacred trust* idea has captured the best statesmanship. Its policy in respect to Kenya is thus set forth in the White Paper of 1923: "Primarily Kenya is an African territory, and His Majesty's Government think it necessary definitely to record their considered opinion, that the interests of the African native must be paramount, and that if, and when, those interests and the interests of the immigrant races should conflict, the former should prevail."

In harmony with this decision fifty thousand square miles have been reserved for the present native population of two and a half millions. Equally satisfactory is the case of Nigeria.

It is to the British East African Colonies and Mandated Territories, and to Nigeria, that we must look for a lead in the application of the new idea, which has been adopted by their responsible Governments.

In all the Continents there is need for true statesmanship. Occasionally the generous appreciation expressed by statesmen or writers of one country regarding some other country warms the heart and provides a passing glimpse of what the world would be if New Testament principles were generally adopted.

But the world is full of ignorance, and little attempt is made to cultivate the "understanding heart." For example, one of our correspondents complains that there are those who aver that the African has not the emotion

of love as we know it; here is a quotation from his letter:—

"Alas! alas! How long, O Lord? A mother selling herself into slavery for her child . . . that is not love? A father ruining himself financially to redeem his little daughter . . . that is not love? What emotion was it that led such a one, living five miles from me, to shoot himself when the soldiers, from whom he had fled because they sought to force him to become a soldier too (it is legal under the code to recruit by force for the *Force Publique*), raped his wife, and made off with her toward the Administrateur's Poste? What is this LOVE which the critics know about, and which the African has not?"

Americans say things about Europeans and Europeans say things about Americans which show that there is a sea of misunderstanding between the two continents more dangerous than the Atlantic. But in a recent visit to the United States we have proved afresh the fundamental unity which exists between citizens of the Kingdom of heaven, whatever their nationality.

Mr. Bruce, the Prime Minister of Australia, when speaking in Sydney not long ago, found himself face to face with another great world problem which calls for statesmanship. He said that the day may not be far distant when Australia may be called before the bar of world opinion to justify its claim to retain that continent.

And when we turn to the last great continent and look at China we see a situation more confused than anywhere else. As we go to press the curtain has risen on a new stage-setting: there is not now simply a duel between North and South, but South is splitting up into factions and Red rule at Hankow is discredited. The letters we receive from China, from foreigners and Chinese alike, describe a situation which is appalling in its tragedy and complexity. True Christian statesmanship, displayed by Chinese and foreigners alike, is the only remedy.

The Prince of Peace provides the final solution to all the problems of the world when He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind . . . and . . . thy neighbour as thyself." But to do this men must be born again, and, therefore, we claim that to evangelize the world is to display the highest form of statesmanship.

* * * *

During the recent visit to the United States and Canada to which we have referred above we were greatly encouraged to find widespread interest in world evangelization, especially in view of the hope inspired by the advocacy of the Indigenous Church Movement and World Survey for which we stand. In future, friends in the United States and Canada and the World Dominion Press will co-operate much more closely and effectively. The spiritual fellowship and abounding hospitality which we enjoyed will ever be a pleasant memory.

One of the most interesting of our experiences in America was found in connection with the launching of the Abyssinian Frontiers' Mission which has been formed for the evangelization of about eight millions of unreached people. At the inaugural meeting in New York, reference was made to the information supplied by WORLD DOMINION as one of the factors in the creation of the Mission.

Abyssinia can hardly be called a Christian nation, the Abyssinian Church, estimated at 3,000,000 members, only forming about one quarter of the total population of some 12,000,000. The remaining 9,000,000 are composed of Mohammedans—many of them quite nominal converts from Paganism—and of raw heathen.

Founded in the 4th century, the Abyssinian Church—like the Coptic—has lost the missionary impulse, and is not evangelizing her heathen and Moslem neighbours.

A double task challenges the Western Churches: to give the Christian message to non-Christian Abyssinia, and to revive the Abyssinian Church. How to win her co-operation in service for her own needy nationals, and for the evangelization of the whole of East Africa, is one of the supreme missionary questions of the hour.

Jungle Indians of Peru

R. B. Clark

It has been the privilege of the writer to become personally acquainted with a number of the Indian tribes of the Amazon Basin, and to have studied for himself the possibilities for reaching these tribes with the Gospel. He has learned to love the friendly Carajás of the far-away Araguaya, as also to recognize the hostility of their neighbours, the Chavantes of the same river, and the Gaviões of its lower reaches. He has also explored among the Indians of Northern Peru, such as those of the Paztasa River, and learned of the horrible practices of the head-hunting Huambizas and Aguarunas of the Alto Marañon; he has acquainted himself with the Cocamas and Cocamillas of the Huallaga and Ucayali rivers and passed through the territories of the Chamas and Conibos of the latter river. He has heard tales of the cannibal tribe of Cashibos, of the Pachitea, and often found faithful travelling companions among the semi-domesticated Amueixas of the Palcazu River. But of these tribes and of the many others of which he has heard, none has appealed to him in just the same way as the great Campa tribe of Central Peru.

This tribe is in all probability the largest—at any rate one of the largest—of the tribes of the South American Jungle. I have met them on the Upper Ucayali, the Pachitea, Pichis, Perené rivers, and even as far away as the Apurimac, and know that they are to be found on the Tambo, the Urubamba, and Madre de Dios rivers. Though it must be admitted that these Indians, like most others, live scattered over a great extent of territory, yet there is no room for doubt that the total number of Campas is very large, and for this reason, if for no other, they claim our attention as one of the most favourable tribes among whom to start missionary work. The Christian and

Missionary Alliance, of New York, has decided to establish a work among the Campa Indians, as well as among the head-hunting Jiberos of the Oriente of Ecuador.

Although the Campas are to be found over a very large area, yet it is in the triangular section of territory included between the rivers Perené, Upper Ucayali and the Pachitea-Pichis that they are to be found most thickly settled; in all probability this region formed their original home. The site of the new mission to this people is at the mouth of the Apurukiali river, on the banks of the Pichis, into which the former river flows. There are three or four different ways of reaching the station. By way of the Amazon is the easiest mode of travel, though due to the great distance from the mouth of this river—3,400 miles—it is generally reached from Lima, the capital of Peru, on the Pacific coast. Several trails lead in from the coast, though the first day's journey is always over the Andes by the Central Railway of Peru. The train crosses the Pass on this famous railway at an elevation of 15,695 feet, and the grandeur of the scenery can only be equalled by the marvels of engineering construction to be seen on that line. The second day's travel is by automobile down the eastern slopes of the Andes wall, and is usually a day of interest and thrill. From this point, at the little village of La Merced, two trails enter the jungle, one a mule trail, the other for the greater part of its length is passable only on foot. The mule trail, though only one hundred and twenty-five miles long, cannot be crossed comfortably in less time than six days, and passengers often prefer to take seven, and sometimes eight days. This trail is well graded, but it is usually so muddy that it is impossible for the animal to go at more than walking pace for the greater part of the way, and the pack mules, in any case, always keep to their slow and monotonous pace. The alternative trail is one that is very steep, always muddy, and usually grown over with bush, and were it not that it affords a cheaper journey than that of the more usual way, it would only be used by the few settlers who live in the section of country through which it passes. The writer

has travelled over still another trail into the same region, but as it necessitates a foot-crossing over a snow-covered pass of no less than 15,000 feet, and along trails in the forested section that are usually so ill-defined as to be altogether useless, it is not often used. On one occasion, while passing over this latter trail, we had to follow the course of a very fast-flowing river rather than run the risk of losing the trail, and this meant fording the river waist deep no less than thirty-three times in two hours! But such experiences are not uncommon in jungle travel.

The Campas are a tribe that is hostile to whites in certain sections of their territory, though they will gladly come down to the navigable rivers and work for them when work is offered them. They themselves for the most part prefer to live up in the headwaters of the smaller rivers in sections little known to the white man, and where the entrance of the latter is strictly prohibited, thus making the problem of the missionary one of extreme difficulty.

Some twelve years ago the Campas, tired of being deceived and exploited by the white settlers and rubber-gatherers, came down from the hinterland and wiped out the inhabitants of the rest-houses along the mule-trail, and the settlers on the Pichis river. At this time the Catholic Convent, situated one mile from our present station, was also attacked and burned by the Indians, though no lives were lost on this occasion. The charred posts of the dwelling still remain to tell the story, and right across the river from our station there are a few fruit trees that mark the spot where a Peruvian used to live; he was driven out of the region, lost everything he had, and barely escaped with life itself. The result of this series of attacks was that the Government sent a squad of soldiers into the hinterland which wiped out whole villages of Indians—men, women and children—as a punishment for their attacks on the whites. The sequel is that the Indians of this region regard the whites with mixed feelings of fear and hatred. In spite of this, however, there are a number of them working for whites on the larger rivers; they are friendly and hard-working. But the great majority still remain

hidden in their far-away homes on the headwaters of the tributary streams, and venture down to the mainstreams only on occasions, and for the purpose of passing from one tributary stream to another for fishing. One night while passing down the Pichis river from the head of the mule-trail to our station we stopped for the night on a low sand-bank. At about one in the morning we were wakened by the very gentle splash of paddles, and noticed two very long dug-out canoes, manned by Campa Indians, dart swiftly down-stream. These were Indians from the headwaters of a tributary stream passing to another parallel river on a fishing expedition, who had timed their passage down the section of the Pichis for the night hours, when they would be less likely to encounter whites. We learned later that they had entered the Apurukiali, the stream at the mouth of which we are located.

The manner in which the Campas launch their attack is interesting. Their tactics depend almost entirely on the element of surprise, and for this reason they usually attack on a dark night. Their method is to fix a small cross-stick to their arrows at about four inches from the point, and just above this fasten a bunch of cotton saturated in oil. This they light before shooting the arrow into the thatched roof of the dwelling they are to attack. The result is that the arrow sticks in the thatch just in a suitable position for the flame from the burning cotton to set fire to the thatch. As an attack is seldom undertaken except by a large number of Indians, the roof is soon ablaze with fire thus carried by a large shower of arrows. When the blazing roof lights up the surroundings, thus exposing the inhabitants, who have by this time run out into the open, the Indians, from their places of hiding in the forest, appear and shoot down their victims.

Shortly after our arrival in the region of the Pichis to open our first station we were visited by three Campa Indians, who were painted red and wearing their usual head-dress of feathers. Apparently they wished to sell us two parrots, which we gladly bought from them for five yards of red calico. After business had been transacted

we played for them some pieces on our portable gramophone which they listened to with intense interest. We did notice, however, that they were really more interested in taking in all that was to be seen in and around our small temporary hut. Not many days later we were told by some Indians down-stream—Indians of a neighbouring tribe who very much fear the hostile Campas—that our visitors were bad people, and not to be trusted. Evidently the selling of the parrots was only a pretext to visit our premises. To make matters a little more alarming, that very afternoon on which we had heard that our visitors were spies, we noticed a very suspicious looking canoe pass slowly up the river with only one man in it. Later we learned that other Indians were in hiding in the forest across the river who had joined their companion further down-stream at the signal of a blast on a cow-horn. As a precaution, we took turns to go on watch that night, though we hardly anticipated an attack, as it was a brilliant moonlight night. We flashed strong electric flash-lights constantly on the surrounding jungle to show that we were on the watch, and we shall never learn whether or not an attack was planned for that night; for nothing more exciting than a tiger swimming across the river broke the monotony of that long vigil. We did learn, however, that one of our Indian visitors that day was no less a person than the Big Chief of the Campas of the Apurukiali hinterland! He certainly was a very fine type of man, and of tremendous physique. He is a man of great fame and ill fame in the whole region, and is known to have killed six white men at one time or another. We ask our readers to pray that we may be able to get into touch with this chief and win him for God.

Our present objective on the Pichis river is to establish a mission station that will serve as a base of operations from which the work of evangelization may be carried on as soon as the confidence of the Indians is gained. For the time being we can only reach those few who are living in our immediate neighbourhood, but if we can show to these few that we are there to help them and be their friends,

then it will not be long before others from the hinterland will come around us with a view of also benefiting from many advantages that the station can offer. Indians are always willing to work for such things as cloth, cooking utensils, cutlery, agricultural implements, ornaments, ammunition, etc., and if they are treated fairly and as friends, they will as a rule settle in the neighbourhood so as to be always within reach of these things. They also know enough to recognize the advantages of elementary education for their children, and are usually glad to avail themselves of any opportunity in this direction. The group that live a short journey down-stream from us, have already approached us, with a view to our opening a school for their children. We have promised to do this as soon as we can, and they in turn have promised to send their children. The children will be given to us to care for, it being understood that their parents bring food for them at regular intervals. In this way we shall not only be able to have the children under our control, but also to keep in touch with the adults, and little by little teach them the rudiments of clean and sanitary living, and instruct them in the things pertaining to their spiritual welfare.

The first months have proved difficult ones. A rude and a very small hut was the only shelter we had, food was very difficult to obtain, and means of travel very primitive. We own three canoes, but travel by canoe is very slow, and as the nearest place from which we could obtain food was four days' paddle away, we were on more than one occasion brought very near the point where we should have had to depend on game from the forest. But new to the region, and inexperienced in the art of hunting in the jungle, we did not fare very well. Nevertheless, we have eaten and appreciated many different forms of jungle food, such as monkey, deer, wild pig, turtle, turtles' eggs, and various kinds of birds, not excluding such birds as parrots, and even owls. The heart of the tall cabbage palm has been a stand-by, and helped to replenish our food supply.

By the end of the present rainy season, we hope to be

able to supply ourselves from our own cultivation with such things as manioc, rice corn, plantains, bananas, and vegetables. Owing to the impossibility of obtaining Indian labour when we first arrived, we were forced to do our own manual labour. We cleared some ten acres of forest, burned and planted it before the rains started. As to our dwelling, we were fortunate in securing the services of a neighbour, for the construction of a palm-wood house. He was able to do this for us with the Indians who usually work for him. Such a house will serve as our dwelling, until we are able to erect a permanent wooden structure in the course of time. We shall be fortunate in being provided with a gasoline launch, which is at present in process of construction on the Amazon. This will be a great acquisition to our station, and will make it possible to keep in touch with our neighbours on the river, and obtain what we need from them. It will also serve to enable us to get to know the Indians scattered along the rivers, and later on to make itinerating trips into the more remote sections of the country.

Though we have not yet been able to do any real missionary work among the Indians themselves, yet we have been able to interest our Peruvian neighbours in the Gospel and place in their hands the Word of God. We would appreciate prayer on their behalf. Such men, who have such wide influence with the Indians in the region, would be of great value to us were they themselves true Christians.

Though some of our Campa Indians speak some Spanish, it will be necessary for us to try and acquire their dialect, especially in our work among the adults. With the children the Spanish will be used mostly, both because the Indians themselves wish it, and also because this language will open up to them a large field of Christian literature, and also enable them to make their way more easily and advantageously among civilized people.

Any effort to evangelize the scattered forest tribes of the Amazon Basin will of necessity be difficult and fraught with hardship and frequent disappointments ; but success will surely come to those who go with a strong faith in God and a willingness to sacrifice for Him, and on behalf of the

long-neglected forest-dwellers of those lonely regions. Though many are hostile and unapproachable, and others indifferent and apparently self-satisfied, yet there are others who seek after Him whom they do not know, but whom they need. This is abundantly shown to be true by the following fact, as well as by many others that could be told. One of the forest tribes of the far interior of Brazil are Sun-worshippers, and the manner in which they worship this heavenly body is to congregate in the centre of their village—men, women and children—just at the hour of the morning when the sun is rising above the tree-tops of the surrounding forest, and with their faces turned towards the great light, and hands raised high above their heads, they repeat these words: "Oh, Sun, we worship Thee; but if Thou art not God we worship Him who made Thee." Surely, in the hearts of such there is an altar erected to an unknown God. It is of Him whom they worship in ignorance that we wish to tell them, and we would ask all who read these lines, and who themselves know the love of God, to pray that God in His mercy would use us to win some of these needy souls to Him.

The United States—Expansion and Responsibility

THE exuberant economic life of America, which developed and peopled the western prairies, and, turning northward, overflowed the Canadian border, has of late years streamed southward to the rich warm lands of Central and South America, and to the Greater Antilles.

Since 1914 the financial and economic situation in Latin America has profoundly changed.

President Coolidge, speaking before the Pan-American Commercial Conference at Washington on the evening of May 3rd, stated that during the twelve years ended in 1925, the only years for which complete statistics were

available, the United States' share of South American exports averaged nearly forty per cent. of the total.

Great Britain in the same period received less than half this amount, and Great Britain, France and Germany combined, some thirty per cent. less than the share of the United States.

At the same time the premier place in the import trade of the Latin-American Republics has likewise passed to the United States, which in 1926 sent them goods to the value of £176,400,000.

While duly noting this, it is equally necessary to get an up-to-date idea of the changed political conditions which now obtain in Latin America, where United States influence is so great.

Between the years 1898 and 1916 there has passed under United States control the islands of Porto Rico, Cuba, Hayti and Santo Domingo, and the Danish Virgin Islands, which together have an area of 57,803 square miles, out of a total of 92,000 square miles for the whole West Indian Archipelago. In these islands, too, are found the major portion of the West Indian population, there being 6,696,732 out of an estimated total of 10,000,000.

In Central America, Panama and Nicaragua have passed under the supervision of the United States.* The *Times* Washington Correspondent, in a message of May 8th, makes clear how real this supervision is, and that it may possibly be extended to all the Republics of Central America.

In this connection Mr. Coolidge has made some reference to "Mandates," and the Nicaraguan Canal Commission is also pressing for a re-survey of the chain of lakes and rivers which run across Nicaragua, having in view the construction of a trans-isthmian sea route, concession for which was granted to the United States in 1916.

This position of primacy in trade and finance, with which is interwoven a controlling political influence, are accepted facts in the small Republics of Central America, and the contiguous islands of the Greater Antilles; and the South American Republics likewise are paying heed thereto.

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* See Map, page 210.

These matters are of deep interest, because they may have a profound bearing upon the condition of spiritual darkness which envelopes the twenty Republics of Latin America. It is greatly to be wished that the same initiative which has carried the virile people of the United States to this proud height of financial and political influence, could be enlisted to carry with equal zeal the Gospel of Christ to the peoples of Latin America.

How shall this half a continent, having an area of more than eight million square miles, with an estimated population of 94,191,673, be evangelized unless the Christians of the United States undertake the task?

The Need and Call of Latin America

THE Evangelical Movement in South America shows signs of steady growth. The Congress on Christian Work, held at Montevideo in 1925, corrected the popular impression of the unity of South American life, and revealed the great differences which exist between the various republics. Brazil, for instance, with an area nearly as large as the whole of Europe, and with her Portuguese characteristics and her negro community, has a unique situation, and differs radically from the republics of the Rio de la Plata, which, again, "differ among themselves and differ from all the rest of South America." The Evangelical Movement is strongest in Brazil, Argentina, and Chile, and weakest in Bolivia, Ecuador and Paraguay. Perhaps its influence is most fully felt in the two capitals of Montevideo and Rio de Janeiro, and it wields an influence out of all proportion to its numerical strength. But much remains to be done. Students and the educated classes as a whole, are almost entirely untouched. Indeed, it is literally true that evangelical work in Latin America is only a beginning.

The need and call of South America cannot be summarized better than in the words of the first Finding

of the Montevideo Congress, which met in April, 1925,* to consider the whole need of the Continent.

"South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and over-crowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic, and social life of the continent, as well as its impact on the world, make it imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, both north and south, is a religious problem. While, on the one hand, the masses have inadequate opportunity to rise out of their deep economic, intellectual, and spiritual poverty, the directing classes remain largely indifferent to religion as a factor in human progress. . . . The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth."

Twenty Republics, together with the island of Porto Rico, and the American Virgin Islands, compose the territory of Latin America, which covers an area of more than eight million square miles, and has an estimated population of more than ninety million. Brazil alone is more than three hundred thousand square miles larger than the United States.

The untapped natural resources of these countries are among the richest imaginable. Beginning at the Rio Grande, and extending southward through Mexico, Central America, across Panama, through Colombia, Brazil, Peru, Chile and the vast plains of Argentina, lies the largest undeveloped stretch of fertile land in the world.

The overcrowded countries are beginning to pour their surplus people into it. The wealth of America and Britain is developing it.

A century of freedom from Spanish rule has created a widespread desire for progress, with which the Catholic Church has not kept pace. There never was a more favourable hour than now for a vigorous prosecution of a popular evangelical movement throughout Latin America.

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* The Report of the Montevideo Congress, in two volumes, can be obtained from the World Dominion Press, Price 10/6.

Gulf of Mexico
ATLANTIC OCEAN
Tropic of Cancer
Statute Miles
0 100 200 300
Principal Railways
Florida
Key West
HAVANA
Andros
Little Abaco I.
Abaco I.
Eleuthera I.
Watling I.
Crooked I.
Mariguana I.
Caicos
Turks Is
Yucatan
Merida
Campeche
YUCATAN
Cozumel I.
Tabasco
Cienfuegos
Trinidad
Santiago
Cayman (Br.)
JAMAICA
Kingston
Port au Prince
SANTO DOMINGO
Santo Domingo
PORTO RICO
Ponce
Virgin Is (Br)
Tortola (Br)
Sombrero
Anguilla (Br)
St Martin (Fr & Du)
St Barthélemy (Fr)
Barbuda (Br)
Antigua (Br)
St Kitts (Br)
Nevis (Br)
Montserrat (Br)
Guadeloupe
Pointe à Pitre
Marie Galante
Dominica (Br)
Martinique (Fr)
St Lucia (Br)
Barbados (Br)
St Vincent (Br)
Grenadines (Br)
Grenada (Br)
Tobago (Br)
Trinidad
P of Spain
Belize
Honduras
Tegucigalpa
Guatemala
SALVADOR
NICARAGUA
COSTA RICA
PANAMA
Colon
Panama
Gulf of Panama
Gulf of Darien
Cartagena
Barranquilla
Maracaibo
Lake Maracaibo
Caracas
La Guaira
Puerto Cabello
Coro
Valencia
Barquisimeto
Trujillo
Merida
Barinas
Cumana
Barcelona
Maracay
Ciudad Bolivar
Orinoco
Guayaquil
Quito
Cuenca
Tumbes
Paita
Piura
Chiclayo
Trujillo
Lima
Callao
Iquique
Arica
Tacna
Mollendo
Arequipa
Cuzco
Puerto Bolivar
Guayaquil
Manaos
Iquitos
Pucallpa
Cruzeiro do Sul
Rio Branco
Cobija
Sucre
Oruro
La Paz
Cochabamba
Santa Cruz
Tarija
Potosi
Asuncion
Corumba
Cuiaba
Santa Cruz
Sucre
Tacna
Arica
Iquique

West Indian Miscegenation

WHERE in the wide world can be found such a miscegenation as in the West Indies? Spaniards, Portuguese, English, French, and Dutch, took unto them black wives of Africa, wives of Europe, together with copper-coloured Indian maidens from North America or the banks of the Orinoco. And the men were as diverse in character, as their wives in colour. How understand the present race hatred in Hayti, the Black Republic, save as we remember the supercilious Spanish dons of the sixteenth and seventeenth centuries who brutally kicked and whipped their niggers; how account for the Voodoo worship, and Obeah, carried on in its forests, and mountains to-day, unless we remember that the fugitive slaves turned in despair from the Christianity of their brutal masters, back again to their primitive African animism. The desperate fight of Cuba for freedom is plain, when we remember the rapacious Spanish conquistadores, and that the race stock of Cuba was largely Spanish and virile North American Indian.

The laughing bonhomie of Martinique, whose people are unique for their handsome grace and polished pride, their devotion to their Church and their masters, is quite plain to the astonished visitor when he remembers that here came in crowds the expatriated Royalist nobility and military of France. When we stand upon our English islands, and feel the throb of loyalty and mutual understanding existing between black and white, we touch again the hands of the great Christian dead of all denominations, who fought and won liberty for the slave, and, in winning it, also won his heart.

Many and vexing are the religious problems which to-day remain. Catholics and Protestants alike appear to strive in vain against recognized infringement of sex morality. When, however, the past is remembered, and also the ban which slave owners placed upon negro marriage,

herding and multiplying them as brute beasts, much is explained and much forgiven. The West Indians regard themselves as Christians—Catholic or Protestant. They need to feel afresh in the depths of their generous hearts, the uplifting, liberating power of the Redeemer.

In the following article "The Pearl of the Antilles," the sufferings of the Indian and Negro peoples of the West Indian Archipelago have been focussed as in a mirror.

In the north, among the islands of the Greater Antilles, Hayti, Santo Domingo, Cuba, Jamaica and Porto Rico, the struggle for freedom was through suffering and war.

In the islands of the Lesser Antilles, at Antigua, Guadeloupe, Dominica, Martinique, St. Lucia, St. Vincent, Barbados, Grenada, Trinidad, and Tobago, milder methods prevailed with French and British slave owners.

The West Indian Archipelago consists of some 3,000 islands and islets, fifty of which are of capital importance. They cover a total area of 93,770 square miles, and have a population of some 10,000,000.

Recent American expansion in the Caribbean, promises to bring the British West Indian Islands once more into world prominence.

The Pearl of the Antilles

A short survey of the West Indies

J. J. Cooksey

THE "Royal pirates" who swept the Caribbean Sea for Elizabeth in the last quarter of the sixteenth century were certainly not saints, nor were their carousals on the Palisadoes at Port Royal of the tea-meeting order. Nevertheless there were differences. Drake never favoured the "Black Ivory" trade—it made his bluff British conscience uneasy. To wait behind the Virgin Islands for the galleons bound for Cadiz, or to match the Golden Hind

against the forts of St. Juan in Porto Rico was business more to his liking.

With Sir John Hawkins it was otherwise; he was seemingly rarely troubled with compunctions about "nigger" hunting, and he has left an unenviable reputation as one of the earliest and busiest slavers of the Western seas.

The initial sin which makes all others easy was not his, however, for, as early as 1503 the Spanish Government had decided upon the importation of Negro labour, and in that year the first shipload was kidnapped on the Guinea Coast and landed at Santo Domingo.

It was an act as momentous in the history of the West Indies as was the landing of Columbus on October 12th eleven years earlier, and its fundamental injustice required and justified the nemesis which finally followed it.

But if Spain took the first decision—in the importation of slaves—her rivals for colonial supremacy behaved not a whit better. Indeed the British so energetically outstripped all competitors, that by the year 1770 nearly two hundred of their ships were engaged in the trade. And it paid so handsomely, that if but a fourth of the number of slaves shipped from Africa reached the West Indian and American markets in good condition, the prices realized more than sufficient to cover the wastage.

The largest profits, however, often accrued to the planters, who could resell at high prices slaves who had been broken to plantation work, or who had learned a useful trade. This will be seen from the following quotations, copied from an authentic bill of sale, extant in London, of a West Indian plantation and its slaves in 1785: "Will, the carpenter, sold for £155. Cuffy, the mason, for £165. Several boys from £10 to £25. A baby boy at the breast (Kate's Richmond), fetched £1. George (who was subject to fits) only fetched a shilling." Follows a list of superannuated women—worn out negresses—after each of whom is written "of no value."

The unenlightened Christian conscience of the period in respect to slavery amazes us to-day by its obtuseness.

In the diary of the saintly John Newton (who subsequently wrote the hymn, "How sweet the name of Jesus sounds") occurs an entry made while on a voyage from the African coast to the West Indies, in charge of a cargo of slaves who were frightfully huddled between decks. In this he speaks of the precious communion he enjoyed with the Lord while on the ocean.

As late as 1772 slaves were still held in England, and a bill of lading of that year thus records a consignment of them shipped to the plantations. "Shipped by the grace of God in good order and well conditioned, in and upon the good ship Mary Borough, twenty-four prime slaves, six prime women slaves, marked and numbered as in the margin."

When in 1807 slave hunting was made illegal by Act of Parliament, it was estimated that three and a half millions of Africans had been shipped to the West Indies, and three times that number to the Southern States of America.

But the evangelical revival was sweeping over England, John Howard was pressing for prison reform and the establishment of Sunday Schools.

Wilberforce, Clarkson, Macaulay, Buxton, and William Knibb of Jamaica challenged the conscience of the nation on the question of slavery. And at the long last their unwearied efforts were rewarded by the passing of the Emancipation Act of 1833 (which became effective on August 1st of the ensuing year), and the granting of a compensation of £20,000,000 to the planters.

The crime of the slave traffic was designed to cover the equally revolting cruelty which had been perpetrated upon the native Indians of the West Indian islands. When Columbus discovered these islands, they were inhabited by several millions of Carib and Arawak Indians, who formed part of that great nation which from the Neolithic age had spread over the islands from the South American Mainland. From the banks of the Amazon by Guiana and Venezuela came the gentle Arawaks of whom Columbus wrote, "They love their neighbours as themselves, their faces are always smiling, their conversation is the sweetest imaginable, and they are gentle and affectionate."

The Caribs, however, were of a different disposition, being proud and warlike cannibals, and in his letters to the King of Spain, the great discoverer described them as "Bloodthirsty pagans and Cannibals." They numbered several millions, and from the abundant remains discovered in nearly all the islands, we can reconstruct their social and religious life. Both Arawaks and Caribs believed in a future life, and in the universal power of the Sky God, and the Earth Goddess, whom they symbolized by rude idols of stone and wood. Barbadoes has given us some of the finest examples of these; Jamaica examples of their cleverest workmanship in chalcedony beads, flaked flints, stone axes, and chisels. Santo Domingo is rich in artistic rock carvings of frogs, crocodiles, turtles and scorpions, and here was also found a large stone serpent holding its tail in its mouth—one of the earliest symbols of eternity.

Las Casas in his work "The destruction of the Indies" (published in 1539), tells how club and sword were freely used to bring home to these people a sense of their "privileges and means of grace." Don Quevera corroborates him by pithily remarking "My countrymen have always had three objects in view when taking possession of a new country. Firstly, they look for gold; secondly, they scandalize the natives by their immoral conduct; and, thirdly, they endeavour to convert them to their religion by tormenting them to death."

Within a century both Arawaks and Caribs had practically ceased to have any national existence; all that remained being a sorry remnant of broken-spirited slaves, incapable of working the mines of gold and silver, and of cultivating the immense plantations.

The shiploads of Yorubas, Egbas, Congos, Vangos, Ebos, and others, which were captured along the Guinea and Ivory Coasts of West Africa, were men of brawn, and of far tougher fibre than the gentle, lissom Indians. To them was due the astounding prosperity of the West Indies, which made the islands the most coveted colonial prize in the world during the seventeenth century.

The full story of the survival of this African people through three dark centuries of crushing labour, ill usage, and oppression, until freed by the Emancipation Act of 1833, remains yet to be written. That they did not share the same fate as the Arawak and Carib Indians, was due not so much to somewhat better treatment on the part of their owners, as to their superior physical robustness.

And here must be set down a mention of the noble part which was played by "Protestant missionaries, who, through the darkest hours of their servitude, kept alive in their souls a belief in the justice and kindness of God, who would ultimately appear for their salvation." And this ministry of consolation and hope was nowhere more devotedly rendered than in the teeming slave markets of Jamaica. This Pearl of the Antilles, captured by Penn and Venables in 1655, and fabulously rich with the booty of the South American continent amassed by the buccaneers, not only employed thousands of negroes on its plantations, but was the distributing slave centre for many of the islands.

Into the sordid life of these slaves—turned out to their toil with the crack of the whip in the early morning, and crawling to their pens in the late hours of the night—came first the Moravian missionaries. The utter degradation and bestial conditions of the people almost baffled the efforts of these hardy pioneers, and the Baptists and Wesleyans, who followed them, have, like the Moravians, filled their early annals with the record of their well-nigh hopeless task.

Their difficulties were increased by those who should have heartened them. They relate the formation by the planters—whose souls were being cared for by clergymen of the Established Church—of a club which they named the Church Defence Union, whose object was the suppression of chapels used by slave worshippers. Scores of these were destroyed, and floggings were meted out to negroes who attended them. The fight for freedom for the black race to worship God in its servitude was long and bitter, and

the names of Burchell and Knibb, the missionary protagonists, are famous and still revered in Jamaica.

They won their cause; and before the conscience of England was sufficiently aroused to pass the necessary liberating legislation, they had prepared the slaves to use their freedom by means of their system of night schools, religious instruction, and Christian clubs for sane and uplifting recreation.

After nearly a century of religious freedom, the Jamaican has developed an unhealthy appetite for religious novelties, having no spiritual affinity with the teaching of those well-established sections of the Church which laboured for his emancipation. Most of the latter-day cults which have taken root in England and America have branched out to Jamaica, considerably perplexing the native mind. Those of them which teach doctrines of esoteric mysticism, and are out for special experiences obtained in a condition of hypnotic exaltation, or in the visions of the night, are doing a lot of mischief.

They arrange their gatherings especially in the mountain districts, where in a bare shed, or in the forest glades, they gather in circles to croon revival hymns, and to listen to magnetic native preachers. Soon they pass into hysterical hypnosis, in which state they dance and caper, bark and roar like animals, or jibber like monkeys. At such times one may be able to detect many of those manifestations which in the middle ages were common in Southern Europe, and were known by the general term of lycanthropy.

But with others the effects are entirely different. They imagine they speak with tongues in imitation of the Pentecostal gift, and their delighted listeners revel in the strange stream of nonsense which flows from their lips. And laid away carefully among the trees or in the thatched hut of the meeting-place, lie men and women who utter not a sound, deeply bound in the hypnotic spell, where during long unconscious hours they will revel in the phantasmagoria of dreamland. Cases have been known of those who dreamed they saw the Saviour, who said unto them "Thy sins be forgiven thee," and have thereafter led changed Christian

lives. But over this dark borderland the activities of pitying mercy are rare, being exercised most probably in favour of those who, with ingenuous sincerity, set out to be "filled with the Spirit."

But very many apparently set out to be filled with rum as well as religion, and at the last these find themselves in the company of the seven devils.

The respectable coloured Jamaican Churches, of course, repudiate these excesses, but while some seventy per cent. of the births in the island are illegitimate, homilies on excesses are difficult to deliver. Not that the Jamaicans are sinners above all other West Indians, for in not a few of the islands they might claim some moral superiority. There is occasion for seeking afresh throughout the Churches a manifestation of that old-fashioned type of conversion which would make all things new. And what has here been set out of the actual situation in Jamaica, is true in varying degrees of most of the important West Indian islands.

The Pearl of Antilles has simply been selected as a convenient mirror, wherein in miniature may be reflected the sombre shadows which darken the religious and social sky of the peoples of the Caribbean.

Among modern movements, a missionary effort to send the Gospel to the West African lands of their forefathers has no place, but no one can pretend that the ten millions of West Indians have no duty in the matter. The spiritual poverty of the Churches throughout the islands will not be relieved by external exhortations to keep the commandments, but rather by an altruistic compulsion for wide missionary service. Anxious thought might be switched off the questions of damage by periodic cyclones and the ruling prices of sugar and cocoa which affect Church incomes, and be centred upon the saving service to West Africa which is long overdue. Even from considerations of self-interest such a step might be taken, for in this form of service it is peculiarly true that "It is more blessed to give than to receive." The solution of those spiritual and social problems which are baffling the Churches in the West Indies, will probably only be found in West Africa.

Failing a missionary movement, there has arisen a troublesome nationalist movement headed by Marcus Garvie, who is working through the Universal Negro Improvement Association. His "Liberty Halls" are found throughout Jamaica, Cuba and other islands. In these, Sunday services of a special type are held at which white pastors are "taboo," and where a negro nationalism is nurtured, based upon an anti-European bias. Marcus Garvie has dreams of founding a Black Republic in West Africa, and attempted the formation of the Black Star Line of steamers in pursuance of his scheme, but no great success has attended his endeavours.

For the fundamental loyalty of Jamaicans cannot be questioned. They are inordinately proud of Rodney's statue in the Central Square, and chatter still of how he crushed De Grasse and took the Ville de Paris off Dominica on April 12th, 1782. And lovingly preserved are the memorials of Nelson, Benbow, Hood, Jervis and others which are scattered in the forts and Churches. And Providence has favoured them with a very pleasant home, a land of streams, fountains and cascades, which tumble among magnificent mountains, and fertilize with a hundred rivers its rich plantations. Here are grown those twelve million bunches of bananas which last year enriched the island with a revenue of £2,000,000, and other millions were obtained by the sale of the fine Blue Mountain coffee, cocoa, sugar, ginger, logwood extract, and a wealth of tropical fruits.

The sharp pinch of poverty well known to Europe has never been felt in Jamaica, nor can any trace of sordid destitution be detected in the bright throng of Negroes, East Indians, Chinese, Caribs, Syrians, and others who crowd the streets, or saunter in the beautiful gardens, and spacious parks.

Intensely interesting is this human material as it presses in kaleidoscopic variety. Some twenty thousand East Indians in flowing drapery, and four thousand Chinese, who quietly progress with peculiar shuffling gait, all on their way to Hindu temple, Mohammedan mosque, and Confucian meeting-place. And their paths are crossed by Spanish

and Portuguese Catholics, British Protestants, and black and coloured throngs making their way to the Churches, which, in denominational variety, are as numerous as in Britain.

The Presbyterians and Friends are interpreting Christ to the East Indians ; the Syrians (being mostly orthodox believers) find fellowship in the Anglican Church, and can profit by an English service. But the Chinese have no one who can minister to them in their mother tongue of Southern China. A few prosperous Chinese merchants are members of Kingston Parish Church, which employs a lady visitor who visits the homes of the people, and teaches English to the children. Scripture and tract distribution in Chinese is done, but there is need of a messenger of Christ, with the necessary language equipment.

The Christian forces here assembled are certainly capable of doing all the spiritual work of the island. Some fourteen denominations, served by more than three hundred official and unofficial ministers, provided with religious, educational and scholastic establishments, which are housed in fine colleges, spacious schools and churches, attest the adequacy of the means.

The Anglicans, Presbyterians and Roman Catholics represent a half of the total workers ; and the Baptist, Methodist, Moravians, and Congregationalists come next in order of numerical importance.

The quickening breath of God moving upon the deeps of the West Indian soul, can radically change a religious situation which leaves much to be desired.

It is certainly important to note that the swing of world affairs is once again focussing attention upon the islands of the Caribbean, and more particularly upon those which constitute the Greater Antilles. Their destiny appears to be bound up with that of Central and South America, and this part of the world will in the near future again fill the political horizon as it did some two centuries ago.

Protestant Unity in Europe

THE desire for Church unity is growing throughout the Protestant Churches of Europe. In the year 1920 the Swiss Protestant Churches united in a Federation; Germany followed suit in 1922. In 1924 an attempt was made to unite the Scandinavian Churches of Iceland, Denmark, Sweden and Finland. The Stockholm Conference of 1925 gave a further impetus to this tendency. Poland and Czechoslovakia are the latest recruits to this movement.

The new Poland has passed through a confused and stormy post-war period, but since the *coup d'état* of May, 1926, the country seems to be settling down. Political and social problems are varied and acute, for the Poland of to-day is "a sudden union of three countries, in each of which an entirely different political, social and economic system had prevailed for many years, and in each of which a cultural development was in different degree and along different paths." The truly Polish element in the country cannot be exactly ascertained, but it has been estimated at 56 per cent. of a population of over twenty-seven millions.

Protestantism in Poland is represented by six different Churches, whose total membership does not reach one million. In all the Churches there is a certain proportion of Poles, and the German element is strong. Hitherto the divided condition of the Evangelical Churches has been a source of great weakness. Latterly, however, there has been a steady movement towards unity and peace, which culminated, in November, 1926, in the first General Meeting of Protestants in Poland at Wilna. This assembly decided "to call into life in the shortest time possible a common organ under the name of the Evangelical Inter-Confessional Council of the Polish Republic." This decision marks a distinct forward movement towards true Evangelical unity in Poland.

On the second of February (1927) the Protestant Churches of Czechoslovakia formed themselves into a

Federation. So far the movement has been supported by six out of the nine Protestant Churches in the country.

Although this tendency may often seem to be purely ecclesiastical, it may yet prove the precursor of a deeply spiritual awakening throughout Europe.

Progress in Roumania

FROM Roumania comes news of spiritual renewal within the Orthodox Church. Several priests are carrying on vital "Home Mission" work. Among the educated classes are those who have entered into a living spiritual experience, and who now find life and meaning in the doctrines of the Church, and whose hope for their country is centred on new life coming through the channel of the National Church. Others again who have made an attempt at improving the lives of the peasantry along the lines of social work, have been driven to the conviction that the only sure basis for such work is a spiritual one.

Jew and Gentile in Conference

ALEXANDER MCLEISH

CONFERENCES of unusual significance were held in April at Budapest and Warsaw, under the Chairmanship of Dr. J. R. Mott, to consider the Christian Message to the Jews. From some twenty countries a hundred workers—men and women—considered fully the present position and future outlook in regard to the evangelization of the Jews.

The new situation, among the younger Jews especially, constitutes a challenge to the Christian Church. The disintegrating forces of modern life are loosening the hold of the Synagogue and demolishing the reasoning of the Rabbis. Atheism, agnosticism, materialism, are claiming multitudes. Forces leading to the disruption of civilization find ready support amongst Jewish enthusiasts. On the other hand, a more sympathetic approach to the personality of Jesus is to be found in many quarters, in evidence of

which we have the extraordinary interest shown in such a book as Dr. Klausner's "Life of Jesus."

A number of Hebrew Christian leaders were present and took a prominent part in the discussions. The Hebrew Christians, however, are just awakening to their world-wide solidarity, and are asserting their racial position as Jews, although Christian, in a way which will give the whole community a new place and a new power in Jewry. Another Conference will see the Hebrew Christian take his true place and lead the Missions rather than follow. This is inevitable, and meanwhile the greatest possible sympathy and help is called for, and the fullest co-operation in realizing the ideal of the Hebrew Christian Alliance. It may easily become the greatest factor in the evangelization of the Jews.

Out of the fifteen million Jews in the world, two-thirds live in Europe. Half of this population live in Ukrainia and Poland. They are found, however, in varying numbers in twenty-five countries. Their economic, social and cultural position is so varied that to reach them is itself a very difficult task. Missions are found in several centres, but these centres are generally inadequately occupied. Most of the European field is unoccupied. Since 1900 there have been about 2,184 converts in the estimate of the twenty-four missionaries concerned.

The outstanding fact of occupation is that most of the Jewish populations of the world have always been in contact with Christian Churches. This is still so. It is true of every part of Europe—where we have the Roman Catholic, Greek Orthodox, Armenian, and Protestant Churches. The same is true of North and South America and Canada. In some degree this is true also of the Near East, of the north of Iraq, of Bombay, of Eastern Russia. In Africa there are the Coptic and Abyssinian Churches, while in North African lands the Jews have survived and the Church has vanished. If the Christian Church were Christian enough, there would be no problem of the evangelization of the Jews. Few of the ten million in Europe, the four million in America, the one million in Asia, the

half million in Africa, the 17,000 in Australasia, are outside the sound of the bell of a Christian Church. The problem, therefore, is a peculiar one. Treated from the highest point of view it should be simply the winning of the Jew to the local fellowship of Christians. In some Protestant lands this has happily resulted, though by no means as frequently as it should have done. In some of these lands the Jew has been shunned, ill-treated, persecuted and driven from pillar to post. It is difficult to heal the wounds of the past; many barriers unworthy of Christ's name stand between the Church's messenger and those to whom he would deliver his message. Many of the difficulties and misunderstandings have been created by Christian nations, Churches and people.

Yet because the neighbouring Churches have been inactive and are still so, Missions have been called for. The Protestant Churches of ten or eleven European lands do nothing at all. Germany, however, has three Jewish Mission Boards, and Holland one. Switzerland and Scandinavia support work in their own and other lands. There are several strong Societies in England, and the Presbyterian Churches of the British Isles have Jewish Mission Boards.

This is also true, especially in recent years, of America, where there are estimated to be four million Jews. There are twenty-six denominations and agencies at work for Jews in the United States in fifty centres, with 171 workers expending annually 484,000 dollars. Apart from Jews scattered in small numbers everywhere, there are seventy-eight cities in the United States with Jewish populations of two thousand and more in which no specific work for Jews has yet been undertaken.

In Canada six denominations and societies are at work in nine centres, with sixteen workers expending annually about 41,000 dollars.

The Roman Catholics have carried on a special work in the United States. Numerous converts are claimed and a considerable number have entered the priesthood and sisterhoods of the Church. Out of the estimated total

of twenty thousand Jewish converts in the United States, one thousand are Roman Catholics. In various parts of Europe also the Roman Catholic Church is beginning work for the Jews.

In Asia are found 745,000 Jews scattered throughout its length and breadth. The largest populations are found in Palestine (160,000), Russia (100,000), Iraq (87,500), Turkey (78,000), Persia (50,000), Syria (40,000). Exclusive of Syria and Palestine, only two centres in Asia are occupied. Palestine and Syria are held to be adequately occupied, although many in responsible quarters hold that a more thorough equipment is needed by workers than has hitherto been judged sufficient.

In the lands of North Africa we have 258,000 Jews, amongst whom three centres of work have been established. In Egypt two cities have Missions. In Abyssinia several stations have just been opened among the Falasha Jews in the neighbourhood of Lake Tsana. South of the Equator there seems to be scarcely half a dozen missionaries. This, then, briefly indicates the extent of occupation. There are in all about eight hundred accredited workers working in a hundred and sixty centres. Many of these centres have several Missions, and a large number of workers, for example, Hamburg (30 workers), Budapest (30), Bucharest (20), Constantinople (15), Safed (11), Tiberias (24), Haifa (11), and Jerusalem (40). Thus 180 workers are in eight places.

The main fact of occupation seems to be that so few centres are touched, and even when occupied, only a fringe of the task can be overtaken. While something could be done by further co-operation among the Missions, a great extension of work which has already proved of value is called for. But with all this, the problem cannot be adequately faced. Missions as at present working cannot be much more than a demonstration of the responsibility of the Christian Church. The problem of Jewish evangelization lies fundamentally with the attitude of the individual Christian to the individual Jew. Next it lies with the national Protestant Churches of Europe and the world, and their relation to the Jew within their own borders. When these Churches are

roused to a full sense of their responsibility, we may hope for great things. Yet again, as has been said, a great factor of the problem is the part which the Hebrew Christians themselves will play in the evangelization of their own people. This may well be the most considerable factor of all. Meanwhile the Missions are pioneering a field in which they will eventually have to make themselves unnecessary. They are holding up the torch of Christian responsibility to the Jews on behalf of Christians everywhere, of the Protestant Christian Churches of Europe and America, of the Hebrew Christians themselves. When these all take up their proper task Missions will no longer be necessary. Meanwhile they are vital to the whole situation, and as the Committee on occupation indicated, are primarily called to occupy strategic centres and strengthen the work there. It is for Missions to call upon the unawakened forces of Christendom to take up their responsibilities, but it is not possible for Missions alone to occupy the whole field or to contemplate doing so. It is theirs to pioneer the work, and to sound forth the call. They must continue to make their work more effective still, and plan it on a larger scale if possible, till the day comes when the reproach which lies upon the Christian Church for its prejudice and coldness towards the Jews, and for its indifference to their evangelization, is for ever removed.

A good deal was said about missionary methods in the Findings Committees, but there was nothing much that has not often been said before. Several things were emphasized, and it is a sad necessity which drives a Conference of this character to reiterate for the most part the elementary facts of missionary responsibility. Christians everywhere are called upon to repentance for prejudice and persecution which are not yet things of the past. What painful reflections are called up when we read: "We believe that all un-Christian treatment of the Jew and all race-prejudice are great stumbling-blocks to the acceptance of the Christian Message." One significant opinion is expressed which, if true, was not given its true place in the findings of the Conference: "The Jew has a unique consciousness of his

rôle in the purpose of God for the salvation of the world." That makes essential an appeal to the whole Hebrew Christian world, and should be the basis of any consideration of "missionary" methods. A Findings Committee could well have been devoted to that paramount topic alone.

There are about twenty schools conducted by Missions in Britain, Europe, North Africa and Asia. These are in those places where facilities for education are not easily obtainable by Jews. Whether, however, any great extension of educational work will be called for is not easy to forecast. Governments, it is hoped, are becoming more tolerant, and the usual channels of education will be more and more open to Jewish children. To segregate the education of Jews from the nationals of any country will not alleviate the feeling between Jew and Gentile. There is no real solution of the race problem in that direction. In one large European centre where the Mission reports a large Jewish school, it cannot even be described as such in the city in question, and the Mission is not known as a Jewish Mission, and this is wise. There is no Jewish Boys' Mission School in Europe, except in Constantinople. The existence of the five Girls' Schools show the great interest of women in Missions to the Jews and the special need for educating girls.

There is practically no illiteracy among male Jews. Schools so far have been efforts to find profitable points of contact with Jewish populations. The whole problem of definitely setting out to evangelize Jews in any continental city is a very difficult one. How is it to be done without appearing to do it? The Jews bitterly resent the idea of Christian Missions to Jews, and, as one report remarks, there are no special methods of work save those suitable to very different local conditions and types of culture. Method in such work depends largely on the personality of the workers, and it would seem that there is perhaps not enough elasticity in missionary methods to give the fullest scope to the very different types of Jewish workers who could be set to work. It appeared to the writer that much of the best material among Hebrew Christians could

not be utilized by Missions. The scope they can give to Hebrew Christians at the best is not a large one, and the problem of Jewish evangelization will not be overtaken thus. It lies in the growing consciousness of the Hebrew Christian community of its world-wide unity and in their endeavour to strengthen each other's hands for the evangelization of Jewry and the whole world. The path will not be one which meets with the approval of Jewry; the most successful men, and the most successful types of work will necessarily create the most opposition among leaders of the Jews. So it must be said with considerable caution, as one report has it: "Any particular method which needlessly awakens the opposition of the Jews should be avoided and discouraged." The emphasis must be on "needlessly," and that in practice will be exceedingly difficult to define.

The Findings on methods confirm the feeling that methods have been, and will be, as numerous as the workers; certain institutions of an educational, medical, philanthropic or community type have sprung out of the local needs, and this is as it should be. The Christian Spirit must express itself in deeds appropriate to the most clamant needs by which it is surrounded. This applies also to literature. The Committee here analyse the needs and suggest ways of meeting them. The proposals put forward for the preparation, production and distribution of suitable literature throughout Jewry are of great immediate importance, and if carried out will mark this Conference as epoch making.

The Findings on the training and welfare of workers have too much the atmosphere which prevailed in the East fifteen or twenty years ago, as if the only hope lay in "*missions* obtaining *workers*." The point of view somehow strikes one as wrong, however, if it only refers to that small group of men whom Missions will employ—again a bad word in such a connection—it may be left at that. The day may come when we shall have more Hebrew Christian Missions to the Jews than Gentile ones, and when Gentile Missions will unreservedly consider their

Jewish workers as of equal standing as their Gentile workers.

Mission work among the Jews is far behind in its attitude to those amongst whom the work is carried on when compared with the Mission fields of China and India. In the latter we have a strong Church growing up which has asserted its right to be heard on all questions of the Christian Mission. There is no such Church among Hebrew Christians to assert itself. Nevertheless the national consciousness of the Hebrew Christian is gathering its scattered members into one organization. Although it is not a Church, and does not seek to be a Church, yet it is a Society and has a Mission. It is still in its infancy, but without doubt it promises to be the determining factor in the evangelization of the Jews, and one which the Missions can help, but which can still more help the Missions if it is sympathetically and wisely encouraged.

The Conference itself was evidence of the benefit of co-operation, and, as the Findings remark, it is hoped that the International Missionary Council will take full advantage of the present position to make the full benefits of co-operation available to all, so that present work may be improved, attention drawn to unoccupied fields, and special agencies called into the work. Again, in the Findings on co-operation one would have welcomed explicit reference to the Hebrew Christian Community. Co-operation between Missions is a necessary thing, but the greater thing is effective co-operation with the Hebrew Christian Community.

The Committee on women's work struck the right note more clearly than any other Committee. "We recommend that Hebrew Christian women be used wherever possible in the evangelization of their people, and that missionary groups be organized among Jewish women to challenge their commitment to the world-wide missionary enterprise." This report was undoubtedly one of the best submitted.

The Conference was a demonstration of the bridging of many gulfs of race and language and temperament. The power of the Chairman to guide in the right spirit and

to profitable results was never more clearly exhibited. The main obstacle in the evangelization of the Jews—or of the world for that part—is the weakness and failure of Christians themselves. Hebrew Christians united in stating that they were won by happening to meet Christians who were true Christians. That is all that is necessary. Everything that leads to real love and tolerance of differing intellectual view-points among Christian people will help in the evangelization of the Jews. This was the fundamental message of the Conference, as it is of all Conferences. If we are led to see ourselves in the presence of the demands of Divine Love, the Conference will be a blessing, whatever else it has not accomplished. This Conference did something very real in very special circumstances to accomplish this end. The meeting with each other of workers of many nations who have sought to bring the Gospel of Jesus to the Jews, however falteringly, and with those who have been helped, and thus unitedly to face the common task, and to review the great enterprise in which Jew and Gentile must more effectively co-operate, was a striking demonstration of the Spirit of Unity and Love at work.

None—no matter how Conference hardened—will ever forget this gathering. These experiences are milestones in the thorny path of world evangelization. There is no advance in "the Kingdom" without sacrifice—personal, national, racial. We believe that many there made this sacrifice not only for themselves, but for the Nations and Churches they represented. If the Spirit which animated this Conference lives in all the work which may spring from it, then the evangelization of the world is distinctly brought nearer. In its atmosphere it became clear that without the co-operation of Christians, Jew and Gentile, the completion of the task of world evangelization itself may be indefinitely delayed. The Jew has a contribution to make which is essential to the fullest achievement.

Canon Danby on Christian-Jewish Contacts

PALESTINE contains 1 per cent. of the Jewish population of the world; yet, if we take mere numbers into account, it draws to itself 12 per cent. of the missionary foreign force at work among the Jews of the world. The fact is that though there are many "missions" there are but few "missionaries" in the sense of men qualified for direct and profitable contact with the Palestinian Jew.

The "over occupation" problem turns on Jerusalem rather than on Palestine as a whole. The fact that Jerusalem is the Holy City makes it deserving of our special care; but it equally makes it essential to eliminate or denounce much that is unwise, and even unworthy, in the use that is made of the appeal from the Holy City.

The real strategic importance of Palestine does not turn on the number or probable increase of its Jewish population, but on the new culturally dynamic elements of Judaism which are now pouring into Palestine, in the persons of outstanding leaders in Jewish literature, art, scholarship, thought and journalism. These, so far, have not shown themselves hostile to Christianity, but rather the reverse. It is among such classes that there has appeared conspicuously the tendency to revise the Jewish attitude toward Jesus.

It is now clearly within our power in Palestine to sweeten the atmosphere in the areas of Christian-Jewish contacts, and to induce a heightened respect for Christianity. But, if matters continue as they are now, with the best and most influential elements in modern Judaism faced by (to say the least) inadequate and sometimes unworthy Christian representation, there must follow an increased contempt for Christianity among just those people whose opinion we should be at most pains to influence.

Attention should be drawn to the artificial conditions in Palestine. The country is, so to speak, a "museum" of ecclesiastical, cultural, and political types, ranging

from the 7th to the 21st centuries! None of these is leading its natural life in its natural surroundings, but is primarily concerned in showing itself at its best and in its most characteristic features in this source of the Christian or the Jewish faith; thus we have types, good or bad, but presumably representative of ancient or modern Judaism or Jewish civilization, and of every form of Christianity, ancient and modern, reformed and unreformed.

We shall foster the cause and credit of Christianity in Palestine not by an increase in the number of workers whose only qualification is their responsiveness to the sentimental appeal of the Holy Land, but by the efforts of the Churches and Societies in doing all that is in their power to raise the efficiency of the existing institutions in their charge, and by scrupulous care in the choice of those who have to play the important rôle of Christian delegates in the Holy Land. Advance can only come by showing forth in this supreme centre of our Faith the worthiest types of Christian devotion, thought and scholarship.

The Challenge of Turkey

A SURVEY of the religious position in the Near East, just issued,* gives us an arresting picture of the "changing" East. To take one field only, a Turkish politician is quoted as follows: "Hitherto Turkey has been facing towards the East, with the roots of her national life there, now she deliberately faces towards the West, and the roots of her national life will be in that direction. Our faces are toward the West. . . . We have been gradually breaking with the Arab civilization, and now we have done it completely. We pulled down these outward institutions of the Khalif and the Madrasas, because they had been torn down in our hearts. The Turk comes out of one civilization into another, comes out of what is known as Moslem or Arab civilization in this new day."

* "An Eastern Palimpsest," a short survey of Turkey, Syria, Palestine and Egypt, by Miss Olive Wyon. World Dominion Press, 1, Tudor Street, E.C. 4. 2/6; post paid 2/9.

That in the sphere of religion Turkey presents the greatest puzzle to outsiders at the present time is well illustrated. The missionary situation is naturally beset with peculiar difficulty. "The American Board has been at work in Turkey for over a hundred years. The Mission, before the War, had built up a most successful work among the Christian populations. Then came the War, and massacre, fighting, deportation and exchange of populations have done the rest. There are practically no Greeks left in the Interior and very few Armenians."

"The Greeks and Armenians who remain in Turkey are all found in Constantinople. The whole of the American work has come to an end as far as the Christian populations are concerned." The result has been that the Board stands committed to the work of preaching the Gospel to the Turks themselves. It is now, after one hundred years, facing a pioneer work. The whole country outside Constantinople is now Moslem. Even the Jewish populations in the towns have diminished. Work amongst the Kurds has largely been suspended. This interesting, virile people occupy the eastern and south-eastern Provinces extending from the Anti-Tauras mountains eastwards, embracing the Lake Van area and to the Persian and Iraq frontiers. They also occupy the Armenian plateau from near Erzerum eastwards. Beyond Turkey they occupy the country north of Mosul and also the north-west and west of Persia. Here is a people calling for special work—for a Kurdistan mission.

The chief society in Turkey in Asia is the American Board of Commissioners for Foreign Missions with ten stations. Two other stations are occupied by the American Reformed Presbyterian Mission, and the Church of Scotland carries on work amongst the Jews at Smyrna. The whole work is sadly inadequate amongst a population of thirteen and a half million, covering an area of 500,000 square miles. What are seventy-five missionaries in twelve places!

Once again the immensity of the geographical task of missions fronts us, not to mention the inherent difficulties in a field that is mainly Moslem—surely a great challenge to the Christian Church.

Hope and Healing in the Holy Land

"O come, O come, Emmanuel!
And ransom captive Israel . . . ."

THE haunting melody of this ancient song of hope deferred rings through the mind of the Christian traveller in present-day Palestine. For though the sky is clear and blue, and the leaves of the olives are dancing like silver petals in the breeze, and the earth is bright with scarlet anemones, yellow marguerites, deep blue lupins, and the vivid green of springing corn—yet a certain greyness pervades it all, a greyness of the spirit, a sorrow of heart that here in the very land where Christ lived and loved and suffered and rose again, His Name should be unloved, dishonoured, and even unknown.

But there are centres of light and hope, places fragrant with the spirit of Christ, and foremost among these are the Mission Hospitals. Vivid memories leap to the mind—memories of the English Hospital in Jerusalem, under the able and devoted guidance of Dr. Orr-Ewing, of the spotless and efficient German Hospital a few doors down the same road, of the gay and tender service of extraordinarily youthful probationers, Palestinian girls who are receiving their training at the hands of cultured Western women. In several hospitals, too, a distinctive feature is the beautiful influence of blind girl-evangelists, who give themselves to their task with selfless and single-minded devotion. A run of three or four hours by car takes one from Jerusalem to Nazareth—yet how different is the atmosphere. Jerusalem with its crowds of discordant and unmingling racial and religious elements has been left behind—the grey and stony landscape of Judea has given place to the "fair green hills of Galilee," dominated by the majestic and tranquil beauty of Mount Hermon. On the brow of the hill above Nazareth stands the new white building of the Edinburgh Medical Missionary Society. From the hospital balcony one looks away to one of the most wonderful views in the world: from the mountains of Gilead

and Transjordan on the east, over Tabor and Mount Gilboa, Samaria, the wide plain of Esdraelon, to the long wooded ridge of Carmel, and the silver line of the Great Sea. Here and there a little grey blur marks a modern Jewish colony.

The Nazareth Hospital is a centre of Moslem evangelization, and besides thorough work among the in-patients, an attempt is made to reach the neglected Arab villages.

From the uplands of Nazareth the winding road sweeps through the hills, past Cana, down to the tropical basin which holds the blue waters of the Lake of Galilee. Strangely still and silent is the whole region now, and, excepting when the Lake is lashed into fury by some sudden storm, it is a scene of brooding peace. Out of all the busy towns which once dotted the western shore of the Lake one alone remains, and Tiberias, with its houses huddled together between the hillside and the shore, contains much squalor, dirt, suffering, and ignorance. A walk through the narrow picturesque streets is an interesting and appealing experience. Jews predominate, as is only natural in a town so "holy" as Tiberias, Moslems come next, and Christians last of all. Here and there one will come upon dignified Bedouin from the desert looking ill at ease as they move slowly along the crowded streets of the little town. And in scarcely any of these faces is there peace.

Just inside the ancient city wall (dating from the time of the Crusades), standing in a pleasant garden overlooking the Lake, is a building known and loved by all: the Scottish Hospital, connected with the much-loved name of "Torrance of Tiberias." The fame of Dr. Torrance went far beyond the borders of Palestine, and dwellers in the desert would journey three, four and even thirty days to consult the beloved *Hakim*. Although the hospital was primarily intended for Jews, the Doctor never made any distinctions of race or religion. Jews, Moslems, and Christians of all communions received the same care and kindness. It was one of the Roman Catholic Sisters who live on the hill above the hospital who gave vent one day to the grateful exclamation: "Scotland must be a land of saints!"

The son and daughter of Dr. Torrance are carrying on their father's work, and the very essence of the Christ-spirit seems distilled in that peaceful, friendly, happy place, where Arabs, Bedouin and Jews seem entirely at home.

The day of "visible results" has not yet dawned here, for the religious situation is peculiarly difficult, but a glimpse like the following gives a hint of something that is stirring beneath the surface:

"In the deeper hush of the night, when the moonlight lies on the Lake, a nurse bends over an old Jew whose hours are run. The lights are low in the ward, and all the patients are asleep, but with an effort he turns and glances furtively towards the other beds, and then looks up with a smile into the compassionate face of the girl. She knows, and whispers the one word "Jesus." He nods, his lips move. 'Yes, I am a Christian at heart, and I am trusting in Jesus.' Even as he speaks his breath fails and his spirit passes. . . ."*—and we feel that we can say with confidence:

"Rejoice! Rejoice! Emmanuel
Has come to thee, O Israel."

Armenia and the League of Nations

G. F. Gracey

THE Armenians can trace their ancestry back to the bed-rock of human history. Their people were contemporary with the Assyrians and Babylonians. They are of Aryan race, and of pure Caucasian blood. According to their own tradition, they are descendants of Thorkom or Togarmah, a grandson of Japhet, who settled in Armenia after the Ark rested on Ararat. They call themselves Haig,

* "A Galilee Doctor." By W. P. Livingstone. Page 276.

and their country Haiasdan, after Haig the son of Togarmah, one of their greatest kings. The Bible mentions that these sons of Sennacherib escaped "Into the land of Armenia" (2 Kings xix. 37). Ezekiel also refers to Armenia under the name of Togarmah, as furnishing Tyre with horses and mules, animals for which it is still famous, and the "Kingdom of Ararat" is one of the nations summoned by Jeremiah to aid in the destruction of Babylon, and Babylonian inscriptions call their country Urartu, which is the Ararat of the Bible.

The average person, questioned about the Armenian race, would probably admit that all he knew about them was that the Armenians were a perfect nuisance; and when asked to help these unfortunate people, he would probably end his refusal by saying, "And anyway, I don't like the Armenians."

Had the same person travelled about the world in the Near and Far East, as well as in parts of Europe, he would have discovered how much the British are detested in some places, and he would be indignantly surprised. People, therefore, who live in glass houses should refrain from throwing stones.

Armenia is not easily defined, but roughly it is the triangle between the Black Sea, Caspian and the Mediterranean Sea. The Armenians are of Aryan race, being really a Western people in the East. They are vigorous and progressive, and intellectually excel their neighbours. In the North of Asia Minor an Armenian Kingdom flourished in the sixth century and served for many generations as a bulwark of civilization against the Asiatic hordes, until it was overthrown by the Turks in the 13th century.

The Armenians were the first nation to adopt Christianity as their national religion in the year A.D. 301, and thirty-six years prior to Rome under Constantine.

Their Church is under the spiritual Headship of the Catholicus Hevork Hink, that is George the Fifth, who is an old saint whom I know and love and whose confidence I have cherished. The Church is situated in St. Etchmiadzin, a village at the foot of Mount Ararat, and, about twenty

miles west of Erivan, the capital of the present Armenian Republic under Russia. The foundation of this Church is said to go back to Apostolic times, and to have been founded by Bartholomew and Thadeus in A.D. 34.

The highlands of Armenia are enchantingly beautiful. Mount Ararat, upon which the ark rested (17,000 feet), ranks with the beautiful mountains of the world. Then there are, Little Ararat, Allah Goez, that is the Eye of God, and Dinguel Dagh.

Her rivers are mentioned in Biblical history, two of which flowed through the Garden of Eden—Euphrates and Tigris. There is also their mother river, Arax, of whose beauty her poets have never ceased to sing, and of its life-giving waters—sometimes muddy, then clear, and again rushing forward with new strength from the melted snows of their beloved Ararat—as an apt symbol of the Armenian people.

Lake Van, the most important lake, is 5,100 feet above sea level, and about twice the size of Lake Geneva. Goghcha, or Lake Sevan (styled by them the inverted sky, because of its beautiful shade of blue), is almost 6,000 feet above sea level. This lake is to my mind one of the most beautiful lakes in the world. In spring all around it are the most beautiful flowers, and one can readily understand how the Armenians were able to produce such delicate colouring and charming designs in their famous embroidery and carpets. A kind of salmon is found in this lake called Ishkan Baluk, a princely fish which before the war graced the table of the Czars of Russia.

In the North you have the sturdy highlanders, proud, sharp featured, agile, brave, while in the lowlands the people are robust and thick set. In the towns they are skilled artisans, bankers and merchants, and are remarkable for their industry, their quick intelligence, their aptitude for business enterprise. The upper classes are well educated, and have occupied very high positions in Turkey, Russia, Persia and Egypt. They are a very exclusive race, and have a wonderful faculty for adapting themselves to adverse situations. They are forceful, moral, sober, indus-

trious and intelligent, and their strength of character has enabled them to preserve their religion and nationality under the most severe trials. They supplied Turkey with a Minister for Foreign Affairs in 1913, and during the reign of Sultan Abdul Hamid, his privy purse was entrusted to the Armenians, Hagop Pasha, Michael Portukal Pasha, and Sarkis Hovhanis Effendi. In Russia the Armenians have provided statesmen and generals, and in the Russo-Turkish war it was the famous Armenian General Louis Mellikoff who captured Kars, Bayazied and Erzerum. Egypt, under the premiership of Nubar Pasha, made great advancement, yet Nubar Pasha was an Armenian born in Smyrna. During the Great War, General Samsunoff held the Galatian front against the Austrians and Germans with his Armeno-Russian army. Her sons were found on all fronts, and in all the Allied armies, and a sixth of the male population of Armenia died in defence of the Allied cause, a figure I would dare to state which has not been reached by any other power, and almost one million of her people perished through massacre, deportation and disease. The late Israel Zangwill said :—

"Behold, some faint gleam of Sion upon the political horizon. On Ararat alone no ark can rest. For Armenia there is the cry without answer: 'Watchman, what of the night?' Both these people, Armenian and Jew, hail from sisterlands of the cradle of civilization. Both have borne the shock of the ancient and mediæval empires and of the militant migration of their races, and both hold to their original faith; for if the one was the first preacher of Jehovah, the other was the first nation to profess Jesus. Sisters in sorrow, exiled, scattered, persecuted, massacred; sisters forsooth, yet not equal in suffering. Hitherto, through the long centuries, the crown of martyrdom has been pre-eminently Israel's. During the war I said to myself: 'Surely the cup is full, surely no people on earth has had such a measure of gall and vinegar to drain.' But I was mistaken. One people suffered more. That people, whose ancient realm held the legendary Eden, has now for abiding place the pit of hell. I bow before this majesty of sorrow.

I TAKE THE CROWN OF THORNS FROM ISRAEL'S HEAD AND PLACE IT UPON ARMENIA'S."

The following were the causes of hatred shown by the Turks during the early massacres of 1895–96, 1914–21 :—

1. A dominant factor, to my mind, was a sincere belief in every Moslem in Turkey that the Turkish system of Government is a Theocracy—the final expression of God's will to man, and consequently irreformable in every particular that touches the relations of Christian and Moslem.

2. Doubtless, also, the fact that the Armenians were Christians, and, therefore, according to the Mohammedan faith, belonged to a religion of a lower order, was partly responsible, and also the Turks felt that there was a secret liaison between the Armenians and the Christian Governments of Europe, and that unitedly they were plotting for the downfall of the Turkish Government.

3. In Armenia, as elsewhere in the Sultan's dominions, when the Christians became numerous, prosperous and educated, they excited the fear and cupidity of their oppressors, and then a decree would be sent forth to "diminish the population." The zealous Hojas who believed that it was a righteous act, usually led the van by sacrificing a young Christian boy in the courtyard of the Mosque, and the rabble were invited to come and anoint their arms in the blood of the victim for the Holy Crusade; others, for personal gain, property, or loot. But invariably a holocaust of Christian suffering swept over the land, which made the Christian world gasp. The result of which was in the Treaty of Berlin.

The sixty-first article of this Treaty states: "The sublime Porte undertakes to carry out without further delay, the amelioration and reforms demanded by local requirements in the provinces inhabited by Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the powers, who will superintend their application."

Extract from the "Cyprus Convention" first article :—

". . . In return, His Imperial Majesty the Sultan, promises to England to introduce necessary reforms, to be agreed upon later, between the two Powers, into the Government, and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for executing her engagements, H.I.M. the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England" (Blue Book No. 36, 1878). Not one of these reforms has been carried out, and still we hold Cyprus. The late Lord Curzon, at a conference of the Allied Powers, Greece, and Turkey, assembled at Lausanne to discuss terms of peace, said in the course of a speech on December 12th, 1922 :—

"One of the objects which the Allies set before themselves when they were involved in war was the protection and, where possible, the liberation of the Christian minorities existing in large numbers in Asia Minor. Particularly was this the case with regard to Armenia, the pledges about which have been often repeated and are well known. Indeed, those pledges may be said to have dated from the Berlin Treaty nearly half a century ago. . . ."

"I pass to the Armenians. Their case is deserving of special consideration, not merely because of the cruel sufferings which they have endured for generations, and which have excited the sympathy and horror of the civilized world, but because of the special pledges which have been made with regard to their future. In the old Russian province of Erivan, now a Soviet Republic, exists a so-called Armenian State, numbering, I am told, about 1¼ million persons, but already so crowded with refugees of every description that it cannot admit a larger population."

"For the rest, the Armenian population of Kars and Ardahan, of Van, Bitlis and Erzerum, has pretty well disappeared. When the French evacuated Cilicia, the Armenian population of that province followed panic-stricken in their wake, and is now strewn in the towns of Alexandretta, Aleppo, Beirut and the Syrian border.

There only remain, I believe, about 130,000 Armenians in Turkish Asiatic Territory out of a population which once numbered over three millions. Hundreds of thousands of them are scattered about as refugees in the Caucasus, Russia, Persia and adjacent countries. . . ."

On the following day, in reply to Ismet Pasha, the chief Turkish delegate, Lord Curzon said :—

"Ismet Pasha had then referred to the Armenians, whom he depicted as a people who were quite happy and contented under Turkish rule, for whom the Turkish Government had the most fraternal feelings, whose sufferings had only been brought on them either by their own folly or by the machinations of their neighbours. Did this picture agree with the facts ? If such happy relations had always existed between these two peoples, how was it that the 3,000,000 Armenians formerly in Asia Minor had been reduced to 130,000 ? Had they killed themselves, or had they voluntarily run away ? By what pressure had this reduction been accomplished ? When the French troops recently left Cilicia why had 60,000 to 80,000 of these happy, contented people fled after them to live in misery elsewhere, leaving their homes and families behind ? Why were hundreds of thousands of Armenians now fugitives in every country in the world, when all they had to do was to return to the cordial embraces of the Turkish Government ? Why was this Armenian question one of the great scandals of the world ? . . . The eyes of the world were on Armenia and on Turkey, and the world would not be content that these wretched people should be left without any protection at the mercy of whatever the Turkish Government might be pleased to do."

Let me enumerate a few of the definite pledges given by Europe and America.

Great Britain. Mr. Asquith (9th November, 1916), in his Mansion House speech as our Prime Minister, promised "an era of liberation and redemption for that ancient people."

Mr. Lloyd George, in his speech to the Trades Union

Congress (January 5th, 1918), said: "Arabia, ARMENIA, Mesopotamia, Syria and Palestine are, in our judgment, entitled to the recognition of their separate national conditions. . . . It would be impossible to restore to their former sovereignty (Turkey) the territories to which I have already referred."

In the House of Lords (March 11th, 1920), the Secretary of State for Foreign Affairs, said:—

"The principles upon which we are acting are these: We want to create an Armenia in those parts where there is a distinct predominance of the Armenian population, where we can provide them with a defensible frontier, where they will have the possibilities of economic development and access to the sea."

The reply of the Supreme Council to the Turkish Delegates' observations on the draft of the Treaty of Sèvres, signed by M. Millerand and dated 16th July, 1920, contained the following passage:—

"Not only has the Turkish Government failed to protect its subjects of other races from pillage, outrage and murder, but there is abundant evidence that it has been responsible for directing and organizing savagery against people to whom it owed protection. . . . It would neither be just nor would it conduce to lasting peace in the Near and Middle East that large masses of non-Turkish nationality should be forced to remain under Turkish rule."

America. On 8th January, 1918, President Wilson issued his famous Fourteen Points, the twelfth of which read:—

"The Turkish portions of the present Turkish Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to ships and commerce of all nations under international guarantees."

France. On 23rd July, 1918, M. Clemenceau wrote :—

"The Government of the Republic, like that of the United Kingdom, has not ceased to include the Armenian nation among the peoples whose fate the Allies count on determining according to the supreme laws of humanity and justice."

One could go on piling up evidence, page after page, like the above. The Allies definitely promised the Armenians their country, and full protection for its people if they would throw in their lot with them. This the Armenian people did wholeheartedly, but NONE of these promises have been kept, and the remnants of an ancient and honourable Christian Nation were, in consequence, wanderers over the face of the earth, and without a nationality until the League of Nations, through that great champion of oppressed people, Dr. Nansen, gave them what is now called the Nansen Passport, and which was authorized by the International Conference held in Geneva, 1926. It is recognized on identity certificates in lieu of passports by thirty-two Governments for the Armenians. Although the Allied Governments have failed to keep their promises, we (their people) can help to some extent to redeem Britain's pledged word. There is, to my mind, no doubt whatever that British prestige is suffering badly in the Near and Middle East largely owing to our failure to fulfil sacred promises.

Refugee camps in Syria are chiefly in the cities of Alexandretta, Aleppo, and Beirut. These have been described as cesspools where physical and moral germs are beginning to play their part of converting them into vast cemeteries, if prompt and definite action do not take place. Consider how terrible it must be to women and girls, brought up in the tenderest fashion in luxurious homes, where they were surrounded by all that made for comfort and culture (many of them speaking two if not three European languages besides Turkish and their own beloved Armenian), to have to exist (one cannot call it living) in such surroundings. In huts made with old flattened-out kerosene tins, old sacking, and all kinds of old packing cases.

To-day, through the League of Nations, there is a glimmer of light and hope on the horizon. The International Labour Office, under the League, has developed a scheme for settling the Armenian agricultural refugees upon the land in Syria. This is a constructive piece of work. It is stated that eighty-five per cent. of the Armenian people are agriculturists, and to establish them upon the land in Syria under a mandate given by the League to France, should justify confidence.

There are about 100,000 Armenian refugees in Syria. It has been decided to remove from the congested camps of Beirut, Alexandretta and Aleppo 10,000 at once, and an equal number in the near future. This scheme will be administered by a mixed committee, Dr. Nansen as President, and M. Albert Thomas as Chairman, with French, British, Italian and Armenian representatives. This committee is now functioning, and reports that the scheme has the goodwill of the French Mandatory authority, who have contributed £25,000 and promised a further £25,000. The International Labour Office has contributed £3,000, and the United British Societies £5,000. It is estimated that the total expenditure required will be not less than £120,000, of which we have £58,000 in hand, leaving a balance to be raised of £62,000.

The area proposed for settlement covers the coastal regions of Tyre and Sidon, and as far south as the Palestine frontier. The land here is fertile, and the population well disposed to Armenians.

It is established as a principle that settlers shall only be placed where protection can be afforded, that is near the coast and near large towns. They would be placed as Metayers (tenant partners) or colonists on good land. For less than £30 a family of four to five persons can be established in the way of earning their own living. There are good markets for produce, as at present many things are being imported into Syria that could be grown by the people themselves. For instance, cotton, cereals, fruit, vegetables and tobacco were imported during 1925 to the value of nearly £4,000,000. In the Alexandretta region

there are a number of farms of good land that have been abandoned since the days of the war. The people are well disposed towards Armenians, and 22 per cent. are Christians.

When one thinks what it will mean to families who are now living in the camps which I have described, to have a little home and enough land to support themselves, or find employment on the larger farms, surely it will make many of our people here in England eager to be responsible for settling a family, or to help in some smaller way towards this.

Our Share. We as a people have made promises again and again to these people. Our honour demands that we now play the manly part and pay the debt we owe to the Armenians. *When Armenians suffered they suffered for us as well as for themselves.*

This thought should encourage us to deal gently and act justly, realizing that the " Inasmuch " applies to them to-day, just as much as it did when our Master used these words in the land just a few miles from where these people are to be settled. Shall we, then, not wish the League of Nations God speed in this practical scheme, and help them to realize their ideal, and thus clean up one of the festering sores of the Near East ?

Awakening Arabia

There are signs that the progress made in Arabia during the next decade may be greater than that made in the whole of the preceding century.

Slowly but surely the people of the Arabian Peninsula are coming to understand and accept some of the benefits derived from modern scientific progress.

Motor-cars now ply between Mecca and the Red Sea Coast and between Riyadh and the Persian Gulf, and wireless communications have been established between Riyadh, Hail, Mecca and Medina.

The comfort of pilgrims to Mecca this year has been seriously considered, in the paving of the hitherto dusty way between Safa and Marwa, in the covering with a removable awning the courts of the Great Mosque itself to protect the praying thousands from the heat of the sun, and in the provision for their medical needs by the division of the city into medical wards with special clinics with doctors in attendance.

Persia

CHARM AND CHANGE

PERSIA is a land of elusive and haunting charm. To a newcomer the sunshine is one of the greatest attractions of the country. Even in winter there are very few dull or cloudy days. The effects of light and shade are more varied than in most mountain countries, turning sunrise and sunset into a daily pageant even in the most arid surroundings. A great part of Persia is a high tableland. Travellers speak with zest of the intense clearness of the atmosphere, of the fresh pure air, and the sense of freedom and repose which calms the mind as the caravan crawls over the wide level deserts, which are always bounded by hills radiant with changing colours. To one writer part of the "magical charm of Persia" lies in its "glorious unexpected contrasts: the cool green of a garden breaking through the barren plain; the sight of a majestic snow-peak when you are plodding through dust and sand at 110 degrees in the shade. . . . Some one has said: 'It is 110 degrees in the shade, but there is no shade!' . . . 'and above all, to those who travel at night—the stars—nowhere else are there such stars!'"

It must be this element of contrast which has given the Persians such a love of gardens. In a land of wide and barren spaces it is no wonder that these green enclosures should seem like pictures of Heaven. The gardens of Persia have been a constant source of delight, from Omar Khayyám in his rose-garden by the river, to the modern French professor who dwells lovingly upon the memory of his home at Teheran: with its "vaste jardin" full of poplars and acacias and pine trees; with its pools of clear blue-green water surrounded by masses of roses, the whole enclosure shut in by high vine-covered walls.

And if Persia is proud of her gardens, she has still more cause to be proud of her literature. The names of Firdawsi, Omar Khayyám, Sa'di and Hafíz are well known

in Europe, yet to most of us the treasures of her literature are unknown. Her poetry, in particular, is marked by great artistic feeling and love of natural beauty. The earliest poems are objective and pictorial, without emotion or passion, yet charming in their simplicity. Here is one in praise of roses :—

> " Roses are a gift of price
> Sent to us from Paradise ;
> More divine our nature grows
> In the Eden of the rose.
>
> Roses why for silver sell ?
> O rose merchant, fairly tell
> What you buy instead of those
> That is costlier than the rose ? " *

Many of these poems are little idylls ; exquisite of their kind. The swift transition form winter to spring, when " not only the nightingale in the rose bushes sings his hymn of praise, but every thorn is itself a voice of adoration," occurs again and again in their writings. Here are some typical lines :—

> " Sweet April hath apparelled the world like Paradise ;
> The field flings down a carpet of pictured tapestry,
> And pridefully the garden puts on a crown of pearls.
> Those tulips where the cloud's eye hath hid its weeping showers,
> Well might'st thou call them flagons of onyx filled with wine
> Or flashed of keen fire in water, or bright waves
> Of Badakshani ruby tossing in seas of Spring."

Those who can read the signs of the times in Persia see in the present trend of events the signs of the coming of Spring. In the political and economic sphere reform is the watchword of the day. Roads are being made safe

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* 10th century.

for travellers of all kinds; the pressing need for better communications is being met by introducing a monopoly of tea and sugar, and the proceeds (estimated at a million pounds sterling annually) are destined for a scheme of railway construction. At present Persia has only one railway, from Tabriz to Lake Urumia and on to the frontier of Russia. A new line is projected from Mohammerah on the Persian Gulf to Resht on the shores of the Caspian Sea.

Islam is still the religion of the state and the mullahs are jealous for the maintenance of the old religion. There is much freedom of thought in Persia to-day, although religious liberty has not been formally proclaimed. On every hand, however, there are signs of discontent with the old forms of Islam; newspapers pour ridicule on the mullahs and their ways, and educated men say frankly that "real progress is impossible for Persia until the religion of Arabia has ceased to be the religion of the State."

The religious outlook is promising. Of all the countries in the Moslem world Persia is perhaps the most encouraging at the moment. During the past year there have been many baptisms of Moslem converts, and the Persian Church is growing and living in a very real way. Last July, at Isfahan, twenty men and women were baptized before a large congregation, composed largely of Moslem converts.

In spite of all that is being done, however, large parts of the country are still untouched. In addition to these unreached districts, over a million people roam the country without having heard the Christian message, while over the eastern frontier lies the closed land of Afghanistan, which is in close touch with Persia; from Persia the Good News ought to spread to the east, through the natural medium of the Persian language.

Have We a Message to Moslems?

BASHIR

CHRISTIAN missions to Moslems derive their warrant from the assumption that they have some distinctive message to impart. It is further assumed that the message is of the most vital import, and that it cannot be found by a Moslem in his own faith.

When we come to enquire what this message is and how it should be conveyed, the answer is not always as clear and satisfactory as we should like it to be.

Many Christians have answered it to their own satisfaction by saying that our chief duty to the Moslem world is to give to it the enlightenment of modern education. And granted that it be animated by Christian ideals, we should have a right to look for great Christian results as our reward. Perhaps the nature of the seed is not quite what it appears to be, for the fruit is not what we expected. I leave it to wiser men than I am to account for it; for modern education is certainly good, and the Christian ideals animating the missionary college professors are admirable. Would not some of us consider that in order to produce that for which Christian Missions primarily exist, St. Paul would have been more enlightened had he planted the Church in Europe upon our modern principles. For things indeed would have been vastly different had he decided to propagate the very up-to-date Athenian culture, animated by Christian ideals. But he certainly decided to do something else entirely. In all fairness to the believers in the missionary value of modern education for Moslems, we must admit that these people show a keen appreciation of scientific knowledge. Did not their forbears lead the world in mathematics, astronomy, chemistry, and kindred sciences, at a period when Europe was very much in the dark? I have never had more attentive groups of my Moslem friends than when explaining to them some of the mechanical and electrical discoveries of recent years. And yet they do not draw the conclusions we expect. Further, Moslems know that the Anglo-Saxon race is ruling the choicest

and largest share of the globe, and the thought of its financial power deeply stirs the Semitic mind. There are those who think that this patent fact of itself should convey some spiritual argument to his soul. "Can it be possible that the Almighty has permitted such pre-eminent place to a people who dishonoured Him by following a faulty, or even a false faith?" A missionary friend of mine who thought the argument a sound one tried patiently and eloquently to make a cultured Moslem see the force of it. He ended up his interview by giving him a gospel by St. Matthew in his native Arabic, with a strong injunction that he would carefully study it. The Moslem proceeded to do so, and being struck by the Sermon on the Mount, gave it a very attentive reading. When he had finished it he came to me and slyly and dryly propounded to me this question: "If your country had lived by the Sermon on the Mount, would there have been a British Empire, and if America had done likewise, would they have collared the world's money-bag?"

Our learning, our Empire, our wealth, plus our Christian ideals, while not undervalued and certainly not despised, entirely fail to convince him that we hold the truest views about religion.

A lady of my acquaintance was keen to meet a very liberal-minded Moslem friend of mine. She believed she would be able to show him from a comparison of the social status of woman in Europe and America, with that accorded her in the Orient, that Islam was inferior to the Christian faith, so I arranged a meeting.

We were received by a silver-haired old lady draped in a becoming robe. The hand she gave us was beautifully delicate, with polished nails, prettily dyed with henna. Her son—whom we had come to see—showed her marked deference, and brushing aside her natural modesty in the presence of European strangers, insisted upon her taking coffee with us.

My English friend began by asking the Moslem lady whether she could read, as she wished to give her a copy of the Gospel. The polite enquiry was made with the

object of opening her argument, for it is generally known that few Arab women can read. The old lady replied that she did not know even the alphabet. The visitor turned to our host and said: "And why, Sidi, do you keep your women ignorant?"

Now in the room where we were sitting, two magnificent carpets of Persian design draped the walls, toward which we had more than once cast almost envious eyes. Our host took up the question addressed to him, and fastening a pair of keen eyes upon us, he asked: "What is your opinion of the workmanship of those two carpets yonder?" We replied that we thought the workmanship was superb, and the geometrical designs wonderfully exact. "Would you consider," he said, "that the one who made them should be classed as an ignorant person?" "Assuredly not," we replied. "Well, then, my mother—whom you may regard as an ignorant person because she is illiterate—she made them, and others of equal merit. Personally, I consider my mother is an educated woman because she has a cultured mind." He went on: "Look at the burnous I am wearing, it is worth five hundred francs in the cloth market, and it is fit for the Bey's shoulder to bear. My youngest sister, Amina, made it, and she, too, cannot read a word in a book, though mind you she plays the guitar well." Clapping his hands he summoned from the inner women's apartment a blushing, beautiful girl of about sixteen, who placed her hand with infinite grace into that of the lady missionary. During the conversation that followed between them, I gathered that Amina bought most of her own wardrobe from the proceeds of the beautiful hand-made Shipka lace she produced and sold in the bazaar through her brother. English and American women tourists pay handsome prices for well-made Shipka.

I think we were beginning to see that education may mean something more than the ability to read books; so the missionary shifted the ground of her argument, and enquired of our host why he did not permit the women of his household to go out unveiled, and to enjoy the liberty accorded to European women?

He turned to his mother and sister and said: "If you wish to go into the street unveiled, and to walk with mademoiselle into the town where the men promenade, you are quite at liberty to do so." A peal of merry laughter greeted this remark, accompanied by a very definite shaking of the head.

"You see," said our smiling host, "it is all a matter of the way you interpret liberty. The European woman thinks she is free when she can with unveiled face walk among men, wear the minimum of clothing, see questionable plays, and do many other things which I myself have witnessed in Paris and London. They boast themselves that they are free *from* their homes; ours on the contrary boast that they are free *in* their homes. If my mother or sister felt themselves imprisoned here—as you have suggested during our conversation—I should be horrified. They are as free as I am, only they interpret their freedom differently. I conduct them to the bath, I escort them home from it. Whenever they desire to visit the bazaar to make a special purchase they go together—veiled, of course. Perhaps some day the Arab woman will interpret liberty a little more in your fashion. At present I am fairly certain that she is happier interpreting it—as she has done for the past twelve centuries—in her own way."

I think it began to dawn upon my friend that the social message of the Western Church, as it touches Eastern women, is not the one which is going to convert the Moslem to our faith.

He has an inward conviction, that we think when we have modelled him, his family and his country on our Western design, we shall consider him progressive, civilized, and free.

He has his own interpretation of these desirable blessings, nor does he consider ours is free from grave fundamental mistakes and evident abuses.

Have we some message to the Orient paramount in its importance and vital for its true life? If the teaching of Christ dealt with universal spiritual truth, what content has it for the Moslem heart? Is there some Word of Life

beneath and above our Western conception of civilization; something that would endure even if its entire fabric were torn in shreds to-morrow? And if there is, WHAT IS IT AND HOW SHALL WE IMPART IT?

Nigeria

A MIRACLE OF MODERN MISSIONS

SOMETIMES we hear it said that this or the other mission field is a miracle of modern missions. If any field could lay claim to this it is Nigeria. A country four times the size of Great Britain, with a population standing third amongst the countries of the British Empire, and likely to become the richest area outside Great Britain, deserves our closest attention. Mission work has been confined to thirteen and a half million of the total population of eighteen and a half million. A conservative estimate shows the Protestant Christian Community to be at least 650,000, or 1 in 20 of the population of the areas reached. Fourteen societies are at work in 184 centres, with a total staff of 525 missionaries, and 4,896 African workers. Compared with some mission fields, it is well occupied. The main need seems to be to strengthen and extend the work of existing missions and fully to enlist the co-operation of the African Church. In areas like Nigeria the language problem presents a great difficulty. With 250 tribes and almost as many languages and dialects, the task of preaching and translating the Scriptures is a great one. More translation work has been done recently for Nigeria than for any other part of the world. Dr. Kilgour gives details of Bible distribution in twenty-four languages, and this does not include the work of the National Bible Society of Scotland, and the American Bible Society.

Although so much has been accomplished, much remains to be done. There are still 19 in every 20 of the population pagan, and there are nearly 6,000,000 Moslems in the northern areas still beyond the reach of mission work.

An interesting, yet perplexing, fact is the existence of so many Native African Christians, not always well led. The census of 1924 shows, 1,233 independent churches,

with 177,369 members scattered throughout 16 of the provinces of Northern and Southern Nigeria. This illustrates the desire of the Africans to be independent and also their tendency to schism. There are fifteen denominational divisions among these churches. The lesson of this would be that Missions should make every effort from the beginning to work for the Church only, and not for the Mission, if we may state it so. In other words, rather than strengthen mission work and its Christian activities, the fullest scope should be given for a strong Church fully exercising its inherent Christian privileges and developing its own Christian activities. This would reduce the great tendency to denominational schism, and lead to one strong Native African Church. More than in any other part of the world, Africa emphasizes the principle that the missionary should make himself unnecessary. South Africa is an outstanding illustration of the same tendencies which we see in Nigeria.

The Northern Cameroons, recently mandated to Great Britain, and previously part of German territory, and now part of Nigeria, presents an unoccupied field. In the north it is mainly Moslem, consisting of an Arab area and a Fulani population, while in the south it is largely pagan. The population is 296,511.

The larger part of the mandated territory, however, is the Cameroon Province, reaching to the sea at Victoria. Five German missionaries have now returned, and have reorganized their old work. One hundred and ninety-two Churches, with a membership of 11,161, are reported, and their work is welcomed by the administration. The Roman Catholic Missions have grown in membership from 1,419 in 1921 to 12,788 in 1925. They have 12 missionaries and 136 Churches. "There seems little doubt that a strong African Church is growing up in the Cameroon Province. The territory of the Northern Cameroons, however, has not yet been occupied, although the Sudan United Mission representatives have toured the middle region, and the Mission hopes to open up work in the near future."*

* "Nigeria: The Land, the People and Christian progress." Price 3s. 6d. World Dominion Press.

The Key to our Problem—Indigenous Churches

THIS is the key to the problem that we have set before ourselves. The spiritual force, the Holy Ghost, will be manifested to the people of any country to which we go when they see that Spirit ministered by us manifested in the spontaneous activity of their own countrymen. They cannot see that, so long as every sign of progress in Christians in their country can be ascribed to the influence of foreign governors and directors exercised, either directly or indirectly, through ministers and officers trained and appointed and controlled by them; nor can they see it in the activities of fellow countrymen who have received a foreign education and are engaged in directing organizations of a foreign type and largely financed with foreign money, exactly as the foreigners directed the organizations until they gave place to these trained natives.

It is here that we see the importance of the establishment of little native Churches which are obviously and unmistakably not under our control, but fully equipped with their own ministers and possessing full spiritual authority to direct their own life. We should spend our strength in establishing as many of these as possible. The establishment of such Churches would at once strike at the root of the difficulty which is presented to us. The people would see in those Churches Christians possessed by the Spirit and showing forth the Spirit by being in some way different from other people who have not received the Spirit and acting in some subtle way differently from other people.

The Denial of Freedom in Islam

THE results achieved by Missions to Moslems have never been fully presented to the Church, because it is not possible to do so. Whether there are few or many Moslems being saved no one can say with certainty. Where some statistical tabulation is possible, its value may lie rather in indicating the unassailable supremacy of the protecting government, than in conveying a true idea of the number of Christian converts.

That there are more converts "on the books" in the Churches of Java, Sumatra, and Moslem India, than in the whole of the Near East and North Africa does not neces-

sarily prove anything of vital missionary importance. Counting of heads is far too simple to fit satisfactorily into the actual inner situation as it is found in these latter countries.

A business man recently on tour in these lands asked a missionary about his converts. "Where are they?" he queried. "Over there in the cemetery," replied the missionary. To understand these five words would require a wise man, and wise men are rare. The commentary which would explain them would run thus :—

There is a good deal of tolerant latitude in matters of religion permitted in Moslem lands, but there are some things a Moslem may not believe, on his peril. He may not believe in the Deity of Christ, nor in His atoning death and resurrection, nor in the uncorruptness and final authority of Christian scriptures. To do so involves a denial of Islam, which is blasphemy, and deserving of death.

And if, further, a Moslem not only denies Islam by this forbidden belief, but openly witnesses thereto, he definitely enters the danger zone. Legally, he deserves death, but the Law being weak through loss of its sword, Europe dares it to act.

But what the Law could not do, the body of Moslem believers may do, and it is to the chance fanaticism, or the tolerance of the believers, that a convert may survive, or may not. Many converts are boldly preaching Christ, but probably more are in the cemetery who perished in the attempt. The life of no Moslem convert ever has been secure, nor is it safe to-day.

The methods employed to remove such men are very much the same all over the Moslem East. The poisoned cup of coffee is well known. The use of small quantities of certain drugs in the daily food which gradually sap the intelligence, and finally induce idiocy is common. Uncanny results are often obtained by hypnotic suggestion, or a potion of "manzoul" concocted from the Canabis Indica, or Datura, may lead to a moral fall, whose resultant shame leads the convert to despairing backsliding.

Sometimes more violent means are used in those regions where circumstances permit them—as stoning, the knife, the stray bullet, or an arranged "accident." But these "messy methods" are not now popular, nor are they easily practicable in those countries under strong European control.

These measures are well known to missionaries, but not the full extent of their application, which becomes known only to that body of men beloved of the experienced worker, but who cannot be fitted into any scheme of mission tabulation.

For within the House of Islam there moves a people who eat and sleep in the House, and worship in the Sanctuary of the House, but who are not of it. They dwell with One who was of Galilee, in the shadow of the cemetery. In their homes are secreted and studied thousands of volumes of scriptures which issue from Christian presses. They occasionally drop into a Christian meeting, but never regularly, and depart as silently as they come. To them are referable those surprises of affectionate reception accorded to itinerant evangelists and colporteurs. A world of unknown men within the world of Islam measuring their every action, and counting their lightest words.

You would not find them though you set out to do so, for they are unknown even to their observant Moslem fellows, who stand with them in the prayer line, or dip with them in the common dish.

They know those things about Islam which are not known to Europe—things never printed, nor found in the textbooks.

Nicodemus could probably have quite well accounted for himself, so doubtless could those; and no one could so fully account for them all as the Lord of the cemetery shadows.

The Church's Invitation

George Carstairs

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, . . . 'Come thou with us and we will do thee good. . . .' And he said unto him, 'I will not go: but I will depart to my own land, and to my kindred.' And he said, 'leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.'"—Numbers x. 29.

THERE is something that appeals to the imagination in the meeting of these two men on the edge of the wilderness. They represent such different types; belong to such different worlds. Moses, the town-bred man of culture, brought up in the metropolis of the most highly civilized country of the day and amid the luxurious splendour of Pharaoh's palace, is fitted by natural gifts and by training for the task that lies before him. He is destined to be an organiser, a law-maker, and administrator, a leader of men in the ways of discipline and order. Hobab, on the other hand, is a man of the desert, used to the free, untrammelled life of the open spaces, proud of his independence as any Bedouin, and probably with some measure of scorn for the tame folk, who, for peace and safety, herd together in towns, or quietly cultivate their fields around a village.

We may take these two men as symbolizing for us two distinct types that have always been present in the world—the sober citizen and the Bohemian, the Roundhead and the Cavalier, the man of civilized conventions and the freelance adventurer.

One can trace the distinction in every department of life. In the business world, there are those who naturally drift into an established firm and patiently climb the ladder with assured tread; and there are those who must needs strike out for themselves, adventuring in the ways of commerce. In the religious world there have always

been the Church and the Prophet, institutionalism as against individual vision, the men of tradition and the innovators, like Luther, Fox or Wesley. To one man religion is a thing of the fireside and the Sabbath service; to another it is a devouring flame that drives him to the ends of the earth.

The two types do not readily understand or sympathize with each other. They are apt to eye each other askance and use names—"Stick-in-the-mud" or "Rolling-stone."

One can imagine Moses and Hobab looking at each other with genuine affection, but across a gulf, from worlds apart; and how Hobab might smile as he looked at the disciplined, sober company of Israel and thought of his own spacious life with his camels and his flocks and his herds in Midian, and how, at first, he should reply, "I will not go; but I will depart to my own land and to my kindred."

The situation has its parallel to-day in the invitation of the Church to join its organized, institutional life. Not a few who believe in Christ are inclined to reply, "can one not be a good Christian without bothering about the Church at all?" It is worth while pausing to consider (1) What benefits the Church has to offer, and (2) the kind of appeal the Church makes to men.

(1) *The Benefits.* The student of the psychology of the "group mind" has much light to throw on the effects of sharing in the corporate life of the Church. When men are drawn together by the bond of a common idea and common purpose, there comes to each a deepening and intensifying of feeling and emotion. And while emotion is never an end in itself, it very often opens the door of the mind to insight and understanding of spiritual truth. Common worship brings something to each worshipper that private devotion cannot achieve. What a difference between reading a sermon from a printed page or having it read to one in solitude, and listening to the same sermon in the tense atmosphere of a crowded and attentive congregation! The mind then becomes quick and sensitive to receive as the valve of a wireless set is sensitized by the current passing through it. And who has not known the drowsy lethargy of the mind that hinders our best

efforts in private prayer, and the deeper reality of devotion when we are joining with others even in silent prayer with no word spoken.

Again, there is that strange phenomenon known in the military world as *esprit de corps*, the loyalty to the best traditions of the "group," which lifts a man above thought of self and gives him a strength and courage he could never have achieved in solitude. Could any great leader of the Faith, prophet or preacher or saintly scholar, have risen to the heights he scaled, had he not been conscious of the Church behind, and ready to consolidate and conserve his gains.

Whatever be the drawbacks of institutionalism, this, too, must be acknowledged, that an organized Church, as no mere individualism could, has garnered the treasures of the past, and holds the seed of the future; it links our lives with the religious history of the race.

Above all, the function of religion is to bring us into living fellowship with God; and it is in the hearts of believers that God dwells. The little vessel of our own hearts may hold but little of His infinity, but in the company of worshippers we are conscious, as nowhere else, of the Spirit of God around us and within.

Such are a few of the benefits the Church has to offer. How priceless they are, only those know who have lived long in isolation from Christian fellowship. The native evangelist or teacher living alone in a heathen village, for example, has a greater burden laid upon him than we often realize. It is only the knowledge that, though distant from him, the Church is there behind him, and that he shares the spiritual fellowship of her life, that can enable him to keep a good heart.

(2) *The Appeal.* If, however, as we have reason to suppose, Hobab changed his mind and decided to throw in his lot with Israel, it was not the promised "good" to himself that moved him; it was Moses' appeal to him to use his invaluable gifts in their service. It is to the credit of human nature that where the selfish motive fails, often the unselfish motive will rouse a man to noble action.

This great company of Israelites, unskilled in the ways of the desert, were in desperate need of an expert to guide and advise them, to show them where to encamp in the wilderness, "to be to them instead of eyes." None knew better than Hobab the kind of dangers they were likely to blunder into. This appeal to lend them his skill and experience touched him as no offer of personal benefit could; for every man takes legitimate pride in the thing that he can do better than his neighbour. This meant no mere forsaking of his old life, with all the experience and skill he had acquired, but a dedication of these to a higher service.

Are there not thousands of Christian men and women to-day who stand somewhat aloof from the Church and are prone to criticize the way her affairs are managed and her enterprises carried on? Too often the Church's only appeal to such is, "Come thou with us and we will do thee good"; and it leaves them cold. Surely the further appeal would have more effect with the spirited man-of-the-world, as it had with Hobab: "Come thou with us for we have desperate need of you—of your knowledge, your skill, your guidance." To-day more than ever, with the need of adapting her message and her methods to modern conditions, and with her enterprise spreading in every country of the world, each with its own problems and traditions to be reckoned with, the Church needs the consecrated service of every talent men possess. Lawyers, accountants, men of business, teachers, scientists, artists, musicians, authors—there is not one of these whose help the Church does not require; and we believe it is not merely the sense of their own souls' need, but the sense of the service they can render that will win from such men their specific aid.

Let them also realize that in serving the Church it is no mere "institution" they support. If, as we believe, the way of human progress is the Way of Christ, they will be joining the company of pilgrims whose ranks are destined to swell continually through the years, until it represents the whole human race journeying to its goal in God.

Christian Tirunalas

A SUBSTITUTE FOR NON-CHRISTIAN FESTIVALS

H. W. Whyte

"Even at the present day almost every section of the Church is in some degree infected with the ascetic spirit creating, especially amongst the young, an impression that religion is essentially a joyless mode of expression. Outside of ecclesiastical organizations also there are men, like Carlyle, who make it the very glory of Christianity that it is a 'worship of sorrow.'"

SO wrote a good man when insisting that joy should be one of the foremost characteristics of a true Christian. No doubt it is something of this impression of a "worship of sorrow" that leads the non-Christian of India now and then to taunt the Christian with the loss of all his former joys. The old festivals are forbidden the new convert, and except for the joyousness of Christmastide, little or nothing is substituted for them. Nor has Christmas yet the same joyful associations in the minds of the masses of Christians in Indian villages that it has with us in the Homeland, although even in the wayside village something of its happy abandon does characterize this yearly festival. Still, once a year is not extravagant when we remember the endless succession of feast days and religious gatherings associated with the Hindu religion.

It was thoughts of this kind that led earlier missionaries in this area of the Telugu country of the south of India to adopt the idea of a series of "Tirunalas" (Holy days, literally) in various centres, where Christians from villages scattered near and far might foregather, not simply for religious exercises, but in a genuine festival giving scope for happy indulgence in innocent pleasures as well as acts of worship in the name of Jesus Christ.

The "Tirunala" has come to signify for our Indian Christians, 30,000 strong in this part of our field, a time

of re-union, an occasion of thanksgiving for the harvest just garnered, an opportunity for manifesting that gratitude by gifts in kind and cash, and a two or three days of joyous holiday-making. Non-Christians round the various centres also look forward to these yearly festivals and join in thousands in the lighter side of the Christians' merriment.

These "Tirunalas" are held immediately after the harvesting is over. A suitable centre is chosen where the Christians of forty or fifty congregations can gather. A grove of trees makes suitable shelter during the heat of the day, and sleeping in the freshness of the open-air hurts no one when the Indian summer chases any feeling of chill far enough away. The full moon, or as near it as can be arranged, helps dissipate the timidity of women and children who are more accustomed to sleeping behind barred doors and windows.

There is a real sense of holiday-making as the people begin to gather. One congregation from twenty miles off has come in bullock-carts—or rather with the women and children in these, the men marching in front with a ram or a buffalo or a goat as an offering in their midst. Sacks of grain may be seen in the carts, an actual tithing of the harvest they have gathered from their own fields, a hen and chickens, or a fine fighting-cock perched on the top of them. These are some of the gifts in kind they are bringing as their offerings. As they near the "garden of pleasure" the tom-toms rattle, and imitating their Hindu brethren, but substituting the name of Christ for that of Govinda or some other of the Hindu pantheon, the people in chorus chant the name of their God.

The first day and the morning of the second is a time of gathering, although the festival is really begun with the entertainment of the first night. This may be a lantern lecture or an example of lyrical evangelism by one or other of the men who have been trained for this work. Or it may be a children's play, such as "The Basket of Flowers," or "The Nativity," staged by the girls or boys of the Boarding Schools. Or it may be a full religious drama by the young men of one of the

congregations. These evening entertainments are not confined to religious subjects, for we are trying to make the festivals a time of instruction and profit to the people in other directions besides the religious one. Thus we may have the Government Health Officer to give a lantern lecture on cholera or malaria, or there may be a dramatized description of the dangers of insanitary surroundings and the benefits of healthy ones. Or it may be the Agricultural Officer who welcomes this opportunity of getting a crowd to whom, through the aid of lantern slides, he may demonstrate improved methods of agriculture or profitable crops and manures. Or we may take the people further afield and give them a series of pictures from other lands or other parts of their own land almost as little known to them as a foreign country. The religious dramas are a main attraction to the crowds that gather, although they are wearisome affairs to the European. They start about nine o'clock in the evening, and it is considered a disgrace to stop before daylight begins to streak the eastern horizon!

The second and third days are mostly taken up with receiving offerings and auctioning the gifts in kind. The pastors here are pastors over a group of village congregations. They organize their pastorates, and, marching in procession round the grounds, enter the enclosure where the gifts are being received. Every gift is entered in the books with the name of each donor. Prayer is then offered, thanks being given on behalf of the people who have made the offerings and the gifts dedicated to the service of the Church. Then the gifts in kind are sold. It is interesting to note the gifts as they are presented. We encourage the people to aim at rearing at least one fowl each year for this purpose, apart from other gifts they may bring. So fowls are prominent in the auction. But there are many other kinds of gifts. The man who has an acre or two of "wet land" presents his measures of rice, the one with "dry land" presents his millet or cotton or cucumbers or melons. The congregation clubs together in the presentation of a young bullock or buffalo or sheep or goat. The people of another village are mostly weavers,

and their offerings consist of various kinds of cloth. The girls of the Boarding School bring a pile of neatly stitched garments—babies' frocks, embroidered handkerchiefs or boys' shirts. Some gifts show a quaint fancy, for we find tiny bottles of attar of roses or sandal-wood paste, incense sticks and soap. There are also hundreds of rupees in cash, much of this coming in the boxes distributed amongst the people, so that they may, from time to time, put in their mite from their hard-earned wages. One man has regularly over forty rupees in his box, and when it is remembered that his earnings do not average more than Rs.20 a month, and that this money gift is in addition to gifts in kind and regular Sunday giving, we can readily appreciate a devotion and generosity as real as any we find in our own country. The offerings given in these " Tirunalas " in this centre alone have risen three-fold in the last six years. All the people are of the poorest classes, but they are learning the joy of giving in the service of their Lord.

The days are not wholly given to the offerings. Each day is begun with a service, and throughout the day various forms of amusement keep the people happy and excited. We encourage the young men to maintain their prowess in indigenous forms of physical culture—club swinging, fencing and wrestling, and the most favoured of all, the Kolaatum. This is a dance (of men or boys or young girls) which has probably an old-time connection with their war dances, but has lost most of the war-like fierceness. Each dancer has anklets of small bells and two sticks about nine inches long in his hands. The dance begins slowly, the dancers circling in and out in various evolutions and gradually quickening the step as the conductor in the centre leads. The bells tinkle and the sticks keep time, while all answer the leader in the chant to which they dance. The people will stand and watch this for hours at a time. Volley ball in the evening amuses the village folk, to whom it is new, and brings together again the young men who were in boarding school together before they became teachers in the villages or compounders in the hospital.

Demonstrations of weaving with improved looms, or group talks on co-operative credit society work, or agricultural improvement, help those who are seeking information and benefit from these gatherings. It is a source of gratitude to see the improvement in these meetings. Many of the Hindu festivals are orgies of drinking or worse vices, and in the beginning of the Christian "Tirunalas" it was necessary to keep a close watch and seek the aid of the police force to expel drinkers and gamblers bent on catching the weaker ones. Now the police are not needed. The crowd is as orderly as anyone could wish. Not only do the Christians take a pride in keeping the festival free from anything unworthy of the name of Christ, but the ruffian element of the non-Christian population round know that it is no use coming to these festivals for the excitement that cannot live without the grosser forms of wickedness. Yet many Hindus and Mohammedans come, and in the list of offerings may be found not a few given by those who have not, at least publicly, professed themselves followers of Jesus.

There is great scope for festivals of this kind. Their usefulness can be enlarged, both on the educational and the religious sides. Extension may be sought along the lines of our own agricultural shows, or in the direction of gatherings for inspiration and the deepening of the spiritual life, while at the same time these Harvest Festivals can be made one of the most lucrative sources of income to the Church, and a means of satisfying the very natural desire of the people for a festival of joyous merriment.

The Need of Rural Burma

A Survey of Christian Missions in Burma has been issued by the Burma Christian Council. The Survey is full of interesting facts. Out of the 35,098 villages of Burma, Christians live in 2,333 only (7 per cent.). In the great plains of the East, 93 only of the 18,714 villages are occupied. The need of rural Burma is still overwhelming.

Unreached Millions in the Lands of the Rajas

NAZARA

IN the territory of the Indian Rulers, British-Indian laws do not prevail. Internal administration lies in the hands of the Rajas themselves. In extent these Native States* comprise somewhat more than one-third of the area of the Indian Empire, and contain somewhat less than one-third of the population. The density of population is 110 to the square mile, compared with the 226 of British India. The total number of these States has been variously computed as 702, 693 and 680. The latter figure is probably correct. It leaves out Nepal and Bhutan and the Shan States. States vary greatly in size, from 84,000 square miles to one square mile, with revenues from £3,000,000 to £3. There are 355 States in Bombay Presidency alone, and two in Bengal. Since the mutiny it is true to say "once a Native State always a Native State."

These Indian States are the most interesting parts of the Empire. The physical features vary from the snow-clad mountains of the Himalayas to the tropics of South India. Full of interest in religious and archæological matters—they are inhabited by every race that ever resided in India—the aboriginal tribes, the Dravidian peoples, the conquering Aryan represented by the Rajputs and the Jats of the North, the Aryo-Dravidian, the Turko-Iranian of Baluchistan, with Mongoloid Sharwalis, Bots (Tibetan origin), and every variety of fusion as the Mongol-Dravidio-Aryan of Bihar and Orissa. There is even a mixture of Abyssinian and Negroid on the West Coast. As diverse also are the languages, for all the dialects spoken in British India are found in these states.

In religion we meet the same variety—Hinduism, Mohammedanism, Buddhism, Jainism, Animism, Sikhism, Zoroastrianism, Judaism, with reform movements such as the Aryo-Samaj, Bramo-Samaj and Theosophy. The

* Area, 711,032 square miles. Population, 71,939,187.

powers of these States differ greatly, and in varying degrees they have been touched with modern ideas of government. Some still adhere to the ancient personal rule of the Raja, who attends to all matters of State himself, others have granted constitutions, established Councils and Ministers, and limited their own powers in the interests of "representative" government. Conditions change slowly, and every stage of development can be found. Some States, such as Mysore and Baroda, have developed administration to quite an advanced stage. The majority, however, have made little or no progress, although much of the gorgeous pomp of other days has given place to simpler conditions of life. Although old customs are giving way, the large measure of power left in the hands of the Rulers necessitates very slow progress in internal government, and is liable also to very gross abuse. So far as possible the paramount power seeks to secure the laws of natural justice and the principle of religious toleration.

In these 680 States, among conditions so utterly diverse, the task of Missions has never been an easy one. The difficulty of the work has meant that Missions tend to concentrate in British India. There are in all only 36 Missions with European workers, and 6 with Indian workers at work in these States. Many of these Missions, however, have added the Native State work to more flourishing work in British India, and do not give their whole attention to it.

These Missions work in 149 cities and towns. There are only four towns with populations over a hundred thousand in these States. India of the Rajas is a land of villages and of agricultural pursuits. A few millions are engaged in pastoral occupations, and some few are still nomadic. In view of this we find 149 occupied centres amongst 187,893 towns and villages, of which 755 have a population of 7,430,908. This calculation does not take account of out-stations. From what one knows of out-station work in Native States, one is not inclined to count this as a very important factor in the situation.

These centres are found in 59 Native States out of the

680 (in 44 of which European workers reside), leaving 621 unoccupied. Some of these States, such as Hyderabad, Mysore, Travancore and Indore, absorb most of the workers, leaving very few scattered throughout the other fifty-five.

Here is a problem of occupation which has never been properly faced. It is safe to say that there are 187,000 towns and villages, and over six hundred States yet unoccupied, with a population of over 50,000,000, and that represents but little of the difficulty. To approach these States, each a little world in itself, with its own peculiar situation, is a many-sided task. It will require all kinds of men to secure points of contact. The Rajas are not unaware of what Christian Missions accomplish. They do not welcome outsiders. In many cases they deliberately refuse to allow the missionary to enter. Many of these States are just as much closed lands as Tibet and Nepal. Some have definitely excluded Missions, and others offer no facilities for settling as residents. Everywhere the conditions are more difficult than they were fifty years ago, and pioneering is a harder task.

Doubtless there is a special call to the Indian Church to enter and possess. But many Missions in British India to-day would be well advised if they left much that they are doing for the Indian Church and set their faces to the lands of the Rajas to win their people also to the knowledge and love of Jesus Christ.

A Wonderful Record of Medical Evangelism

A. J. Streeter

THE dreary procession of sufferers that constantly passes through the gates of every mission hospital and dispensary, presents a never-to-be-forgotten picture of human misery. Men, women and little children, their bodies made foul by festering sores, racked by fevers, weak through cruelty or neglect, are there—the deformed, the blind, the leper—each with an unspoken, and often unrecognized spiritual need deeper and more bitter than

that of bodily suffering. Some would say, surely these are some of the waste products of life ! Yet Christ sees in them, when cleansed and purified by His grace, fit material with which to build His Church.

Of the world's sufferers, none are more morally degraded, more physically and spiritually derelict than the leper, but where are there to be found men and women more miraculously transformed than in the leper asylums of India, China or Korea, where, when looking on the " lighted " face of the Christian leper all sense of his horrible deformity is lost ? Where can be found hearts more full of joy and enthusiasm in their new-found faith, that has enabled some to thank God for the dread disease that has been the means of bringing them to Him ?

Christian lepers feel the spiritual urge to spread a Gospel which has done so much for them, and not only among their fellow inmates, but, as in Korea, seek to go out to carry the Gospel to their fellow-sufferers outside the asylum ; some even paying out of their own slender resources for an evangelist of their own for this work.

Lepers discharged as apparently cured are known to have become leaders in their home churches because of their strong spiritual gifts.

Some time ago a man in the Kunsan territory of Korea was passing through a town in which a church had been started some years before amongst a very unpromising group of converts, which had struggled on for a while and then died out, and which repeated efforts had failed to revive. He was therefore surprised to hear voices singing a hymn. Following the direction of the sound, he found in a tiny shop a group of men and boys gathered round a young man. He discovered, on enquiry from this man, that he was a baptized Christian who had recently been discharged from the Kwanju leper colony with the disease arrested, if not indeed cured, and that he had moved to Sechem to carry on his trade as a shoemaker. In his little shop he worked at his trade, like Paul, and spoke of Jesus Christ to all who came in his way, and had succeeded in gathering together a group of young men and boys to

whom he was teaching the Bible. He had also been holding services, at which several people were becoming regular attendants.

This incident is but one of hundreds of others which bear witness to the faith and courage of countless young Christians who are constantly passing out of mission hospitals, to build up the native church; there are others, however, who through lack of sufficient faith, in the face of discouragement or persecution, fall away and are lost to the Church. No one is more conscious of the need for follow-up work, to provide such as these with help and inspiration to keep them loyal, than the head of the hospital. No method of follow-up work is meeting with greater success than that carried on from the American Presbyterian Hospital at Taiku, Korea, in planting the native church over a wide area.

The staff of this hospital is organized as a Preaching Society, which is responsible for the support and control of all the evangelistic side of the work. Each member of this Society makes a monthly contribution towards the support of three evangelists, three Bible women and a colporteur. An evangelist or Bible woman sees the patients when they are preparing to leave the hospital, makes a careful record of their name, address, age and occupation, and more especially of their attitude towards Christianity, whether they have become Christians before or during their stay in the hospital, the size of the village in which they live, and whether, if there is no church, it is a desirable place to form one. This information is then placed in the hands of the doctor, who endeavours to bring each of these patients into touch with the native church in his district, if there is one. But if there is not, a valuable addition to the usual method of keeping in touch with discharged patients by postcards, personal letters, or the very occasional visits of the medical missionary, is that of sending one of the hospital evangelists to live for a month in the village of the hospital convert or a nearby one, and with his help to preach the Gospel and gather together a group of Christians.

The aim of the Preaching Society and its workers is to establish one of these new groups every month; these to be at once taken over and cared for by any pastor who may be in charge of the district in which they are located.

During the last four and a half years fifty-two church groups have been established, eight of these have disappeared, leaving at present forty-four, with nearly a thousand adherents. The nearest of these groups is situated three miles away from the hospital, the most distant a hundred. Leadership has been found in thirty-three, the others depend on procuring leaders from Christians in the neighbouring churches. Twenty-nine groups have their own church buildings, the others, at present, meet either in the homes of one of the Christians, or in places lent to them for this purpose. The oversight of eighteen of the groups has been transferred to the district pastor, the remainder continue under the care of an evangelist of the Preaching Society. The conditions required for transfer are: a church building, a church organization consisting of a leader, deacons, and enough adherents to pay for at least a share of a pastor or preacher. The Preaching Society puts no money into church groups, which must provide for their own buildings, so in this way the young Church becomes self-supporting from the start.

In closing his report of the work, Dr. Fletcher, of the Taiku Mission Hospital, writes as follows: "Lest some might feel that a plan of this kind would divert too much time and attention from the medical side, we should like to say that the Executive Committee of the Preaching Society meet monthly to outline the work with the Evangelists, and the whole Society meets one evening each month to hear reports. Apart from this limited amount of supervision, the superintendent of the hospital occasionally attends to details, but to a large extent the work goes on automatically when once well organized."

Thus the Korean Christian is playing an important part in the successful evangelization of his own country. It has been said of him that he has a large capacity for religion, and he has found in Christianity what he failed

to find in Buddhism or Confucianism, satisfaction for the need of his soul. He has suffered much, he has been at the mercy of his own officials, and has been dominated in turn by the Chinese and the Japanese. In the crucible of suffering he has learned the deep lessons of life. He has felt himself to be "a man without a country," and can therefore enter more fully into the meaning of a spiritual citizenship. As a Christian, he has a child-like faith in God, and both believes in and practises prayer. To him the Bible is the greatest of all books, and in his desire to serve God he becomes a worker prepared to give weeks and even months of voluntary service. In hands such as his, evangelistic work can be safely trusted never to become mechanical or lose its spiritual vision and power.

Devolution

ROLAND ALLEN

THE word "devolution" is to-day much in the mouths of missionary statesmen, and occurs frequently in missionary magazine articles. It is one of the words which men use and accept without much thought; but it is a profoundly significant word, and the fact that it is used is a fact of profound significance; because men do not use this word without being more or less consciously under the spell of the ideas which it suggests, even though they have not weighed its meaning and significance.

COMPARED WITH THE TERM MISSION AGENT

In this it may be compared with a term like "Mission Agent." The use of that term has had a most potent effect upon mission work. Missionaries used it without thinking what it really meant; and in consequence they produced a class of Mission Agents when what they really wanted to produce was something quite different. A "Mission Agent" is a servant of the Mission, a man trained and paid

to do work for a Mission Board, or Committee. If we ask ourselves seriously whether we really want the evangelists and pastors of Africa or China to be and to act strictly as Mission Agents, to recognize the Mission as the Master for whom they work, and to carry out orders as the Agents of a Committee which directs them, most of us say, No, certainly not; what we want to see is an evangelist who thinks of Christ as his Master, not of the Mission as his Master, a pastor who thinks of Christ as his Director, of Christ's Church as his care, recognizing that his responsibility is to Christ and to His Church, not to a Committee, or a Paymaster. But we called them Mission Agents, and we trained them inevitably to be Mission Agents, and Mission Agents they were. The fact that some of them aimed higher and saw more clearly what they ought to be, did not alter the facts that the title which we gave them was a deluding and misleading and derogatory title, and that many, very many, were content to be what the title suggested. It was a scandalous title, a title unworthy of a Servant of Christ, a title which robbed Christ of His position, and Christian men of theirs. We were content to use it, and the result was the creation of a class which, as a class, accepted it. Many of the best men declined it; day by day more and more men decline it, and those who have accepted it are feeling the shame of it, and revolting against it. In some places it is a term of reproach, in others it is rapidly becoming such; in time it will disappear, but the fact that we used it will remain as a landmark in the history of Missions and a standing evidence of the conception of Missions held by us in our day, a perpetual shame and reproach. So, I think, it will be with this term Devolution, if indeed we allow it to be used much longer, and we act as the term suggests that we propose to act, and as in fact we are already acting.

ORIGIN AND MEANING

What does the term mean? What is its origin? Did we receive it from the Apostles or from our secular rulers? There is no doubt that Missions have borrowed it from

secular Governments. We in England, in particular, have borrowed it from the practice of our Government in its relation with the peoples of the great colonies and dependencies of the Empire, especially in its relations with the peoples of India and Africa. Under pressure of different kinds, and from various sources, the Government in England has devolved upon Native Assemblies or Native Rulers governmental authority in varying degrees and responsibility for carrying on certain departments of governmental work. It is without question that it is from that source that we have borrowed the term.

And it means with us just what it means in the mouth of a Government Official. It means in practice what it is said to mean in a dictionary, "The delegation or leaving of portions or details of duties to subordinate officers or committees:"—"the passing of power or authority from one person or body to another."* When we speak of an indigenous Church being created by devolution, we mean just that; we mean that one body which now possesses authority and power will pass that power or authority on to another body; we mean that we begin by leaving portions or details of duties to subordinate Committees. That is exactly how we speak, that is what our words mean.†

CHARACTER

The word, then, is primarily imperialistic. It suggests that Missions hold in relation to Native Christians a position similar to that of secular governors in relation to subject peoples. The Mission makes converts and then has the right to rule them exactly as if they were captives of its sword and of its bow. The Mission can decide when and in what degree it will devolve upon representatives of the subject race an authority to govern which it claims as unquestionably its own. It is a benevolent Government, and will do that as soon as it thinks that it is for the good of its subjects, but until that moment arises it has no

* New English Dictionary.

† See Mr. Paton's article on Indigenous Churches, in the "International Review of Missions." January, 1927.

doubt of its right and its duty to rule. The Mission claims the authority to rule, and the word devolution proclaims it. No one can devolve an authority which he does not possess.

But the moment that we say it plainly we begin to question whether we really desire the relationship between our Missions and the Native Christians to be of that character; whether we really think that Missions ought to occupy towards the Christians of India or of Africa the position which our Government holds towards subject populations. We all know what a Government means by power and authority in the state and by devolution of that power and authority, but are we quite sure that we know what a Mission means by the power and authority which it claims in the Church, and by devolution of that power and authority? We know that the question of devolution arises in the state when the Native population becomes sufficiently self-conscious to begin to fight for self-government, and we know that the same thing happens in the history of the relationship between the Mission and the Native Christians;* but are we ready to admit that the history of the Mission ought in this to correspond to the history of a Civil Government? We might begin at once to doubt it. We might begin at once to say that we do not desire it, that we do not think it is right, that we do not mean anything of the sort when we use the word devolution.

THE QUESTIONS WHICH MUST BE ASKED

Then what do we mean by using the term? It means "the passing of power or authority from one person or body to another," and no one can devolve an authority which is not his at least by claim, if not by right. Before there can be any devolution we must know what is the body which holds the authority, what is the authority to be devolved, and what is the body to which it is to be devolved. So when we speak of devolution in the mission field we must enquire (1) whether a Mission has properly

* Cf. Paton in "International Review of Missions." January, 1927. Page 48. "The fight for devolution."

any authority of which it can devolve; (2) what is the nature of the authority which it claims; (3) what is the conception of the Church implied in the claim.

I.—THE DEVOLUTION IN THE NEW TESTAMENT IS NOT OURS.

With regard to the first question, we cannot but be struck by the fact that devolution in our sense of the word has no place in the New Testament. It may indeed be said that spiritual authority which resided in the Apostles was devolved by them upon the officers of the Churches which they established; but when we say that we must be careful to distinguish what we mean precisely. (*a*) St. Paul, for instance, established a Church when he organized converts with their own proper officers, but he did not organize a Church and then later, and piece by piece, devolve an authority which at first the Church did not possess. He devolved all necessary power and authority upon the Church when he established it. But that is precisely what we do not mean when we speak of devolving authority or responsibility upon the Native Church. We mean that the Church in some sense already exists, and that later we devolve upon it responsibilities, duties and powers previously retained in our own hands. When St. Paul had once established a Church there was nothing left to devolve. We read nowhere of his going back to a Church and adding to its powers by devolving upon it some responsibility or authority which he had before kept in his own hands.

(*b*) St. Paul devolved a spiritual authority by a spiritual act, the laying on of hands with prayer. When we speak of devolution we are not thinking of spiritual authority, and we do not convey it by any like spiritual act. St. Paul established an indigenous Church by a spiritual act; we attempt to do it, as we shall see, by grants of money. There is a great gulf here between his devolution and ours.

(*c*) If the Apostle held back no power which he might later devolve upon a Church of his foundation, still less did any "Mission" exercise any power or authority of

government over any of the Churches of his foundation which it could devolve later upon them. Such an idea has no place in the New Testament. Take up the New Testament and try to read devolution in our sense of the word into it; try to think of the Churches in Galatia or in Macedonia as subject to a governing body with its head-quarters in Antioch or in Jerusalem, and that governing body devolving responsibilities or authority which it had previously retained in its own hands!

THE CLAIM OF THE JUDAIZERS IS LIKE OURS

There was indeed in Apostolic days a party in Jerusalem which sent out Missions which made some such claim and tried to bring the Churches founded by St. Paul into subjection; but it did not succeed; and it was bitterly opposed by St. Paul; and we do not approve its action. In later ages the Church of Rome made a claim to supreme government, a claim which the Apostolic Bishop of Rome explicitly disowned when he wrote to the Church in Corinth concerning disorders which had arisen in that Church; and, again, we do not approve of that claim. It has been left for modern Missions to claim for us a right to keep Christian Churches in subordination and to devolve responsibility and authority upon them, as we think that they are able to bear it.

II.—THE NATURE OF THE AUTHORITY DEVOLVED BY US.

I may be told that Missions do not claim spiritual authority over Native Churches; and that consequently all that I have been saying is beside the mark; because when we speak of devolution we are not thinking of spiritual authority, but of earthly authority and responsibility, of the use of funds of money, of the location of agents, of the passing of local byelaws and such like; and, therefore, that we do not violate any Apostolic principles when we use the word. That brings us to the second of our questions: What is the authority which is implied when we speak of devolution?

(*a*) CONTROL OF FUNDS

Without question, the authority which is most often in our minds, and takes the largest place in recent articles on this subject, is the authority to control the use of funds. If the indigenous Church is to appear by a process of devolution, as we are told, it is a matter worthy of serious concern that money should be put into this place; for it means that the indigenous Church is to appear when it has control of funds, and that unless it can obtain control of funds, the Church cannot be indigenous. For me, simply to write that down is to refute it; but since it seems to be almost universally accepted as an axiom, since our ideas of a Church are bound up apparently with paid ministers, and our ideas of evangelization with paid evangelists, and our ideas of Christian education with costly institutions, I suppose that I must attempt to say something more. I shall say it under my third heading when I consider the conception of the Church implied in our use of the word devolution; here I shall anticipate so far as to say that the Church is not essentially a financial corporation, and leave it at that. Devolution of authority to control funds has nothing whatever to do with the establishment of the Body of Christ; it has only to do with financial arrangements between Committees. To confuse the Church with a financial Committee is not far from blasphemy. The Church is not the Temple of Mammon, but of the Holy Ghost.

(*b*) RESPONSIBILITY FOR EVANGELIZATION

But we not only talk of the devolution of authority to control funds, we talk also of the devolution of responsibility for evangelistic work. What does this mean, and what authority has a Mission to devolve this responsibility upon anyone? We sometimes hear of Missions meeting in Conference and dividing up a country into spheres of influence, allotting this to one Society, that to another, just as European Governments divide the lands of feebler folk into spheres of influence or mandated territories; we hear of Missions claiming a responsibility for the evan-

gelization of vast areas, and we hear that they complain that some other Mission is trespassing upon their reserve; we hear that they hand over their stations to another Mission and pass on their responsibility for the evangelization of that area with the Mission buildings; we hear that they hand over the responsibility with the control of Mission funds to a Native Council.

Now when a Government claims to hold a mandate to govern an area we know very well what is meant; when a trading corporation claims to hold a concession to carry on its business in a certain area we know very well what is meant; but when a Mission claims a special responsibility to work in a certain area we do not know what is meant. We know that the Mission is speaking in terms of the world, and is making a claim similar to that made by a Government over a mandated territory, or by a trading corporation over a concession; but we do not know who gave it authority to make the claim, and we are sure that it cannot make good its right to the claim.

Responsibility for evangelization does not belong to a Mission in that sense at all; it is not a sort of concession granted by the Almighty to a particular Mission to work a certain area at its leisure with power to sublet to others at its convenience. It cannot be passed from one to another. Responsibility for evangelization is the responsibility of the possessors of Truth to hand it on. It is a spiritual responsibility which rests upon the Church and upon every member of the Church. It cannot be devolved upon anyone else. It is a moral responsibility, not a geographical. No one can hold it as a privilege in the legal sense, any more than he can hold a responsibility to speak the truth as a privilege in that sense; neither can any body of men.

But I shall perhaps be told that no one dreams of such a thing, and that when authority and responsibility for evangelization is said to be handed over to another Mission or to a Native Committee, all that is meant is that, whereas the Mission which hands over the responsibility has hitherto provided and employed funds for the maintenance of paid evangelists, by devolution it hands over the funds,

and with the funds goes, naturally, the responsibility for maintaining the evangelists and for directing their work. In that case, devolution of responsibility for evangelization is simply a matter of devolution of authority to control funds, with a certain condition made with regard to their use; a condition which suggests that the Native Council upon which authority to use the funds is devolved is so devoid of the Spirit of Christ that evangelization is not its first care. It means that we ourselves have so learnt to look upon evangelization as a matter of money and paid agents, that we have taught our converts to look upon it in that light. Evangelization has been removed out of the sphere of spiritual and moral obligation into the sphere of the material and the commercial, and consequently can be treated as a matter for devolution. But every time we deny that our devolution has anything to do with spiritual authority, we deny that it has anything essentially to do with the establishment of a spiritual Church.

(*c*) RESPONSIBILITY FOR THE CARE OF CHURCHES

Again, we sometimes hear men speak of a Mission handing over Churches to the Native Church, or even of handing them over to some other Mission. A Church is often said to be transferred to the Native Church when it becomes self-supporting, *i.e.*, when it provides enough money to pay a minister; it is transferred to another Mission when the Mission to which it belonged originally becomes unable, for one reason or another, to carry on its work in the district. Sometimes a Mission sells its property to another Mission, and with the property the purchaser assumes responsibility for the care of the Christians. I have heard of instances in which the Native Christian congregations accepted the transfer; I have heard of one case in which they refused to be transferred; but in any case so far as the Missions were concerned they were apparently treated as so many head of cattle which could be sold with a farm.

Even when a Church is transferred from the Mission

to the Native Church as the phrase runs, the language is very strange. What are the Christians who are so transferred if they are not themselves the Church in the place where they live? When we talk of transferring we are not thinking of them as a Church in the proper sense of the word: we are thinking of them as a mere group of dependent Christians, and transference is simply transference from the care of one Committee to the care of another. That the one Committee is called the Mission and the other Committee is called the Church does not help us, or them; that they are content to be transferred, or even are taught to look upon such transference as an honour, does not alter the case. To transfer a Church to the Church implies and demands that before its transference it was a dependency of something other than the Church; and that is very strange. All this language springs from a conception of missionary work which implies that converts are the property of the Mission through which they were converted. Converts are made and become in the making under the government of the Mission, and then can be treated as under that Government and transferred, or not transferred, to another Government.

III.—THE CONCEPTION OF THE CHURCH IMPLIED

When we ask what is the conception of the Church which lies behind the word devolution, without doubt it is a conception of the Church as a Committee. The Mission represented by a Committee devolves its authority over Christians to a Committee which it calls the Native Church, because its members are Native Christians, or Native Christians are in the majority.

In the New Testament the idea of a Church is simple. It is an organized body of Christians in a place with its officers. The Christians with their officers are the Church in the place, and they are addressed as such. That is simple and intelligible. That Church is the visible Body of Christ in the place, and it has all the rights and privileges and duties of the Body of Christ. Above it is the Universal Church, composed of all the Churches in the world, and of

all the redeemed in heaven and on earth. The Apostolic idea of the Church is wonderfully intelligible to men everywhere. Among the Mashona, for instance, in Southern Rhodesia, I spoke to a Native Christian of the establishment of the Church, and I set out the Apostolic practice as closely as I could. He seemed interested, and I asked him why he thought that I spoke like that. To my surprise he answered: "Because you understand our customs." The Apostolic system is so simple, that it can be apprehended by men in every stage of education, and civilization.

But the conception of the Church presented to us by modern missionary writers is difficult and obscure. I seldom read any paper in any missionary magazine in which the word Church occurs without having to think, and generally failing to understand, what the word is meant to mean. I find it used of a body of Christians in a village which has no proper officers of its own; of the Christians in a province or in a group of provinces; of a body of Christians who are Natives of the country as opposed to the Mission; of the Christians attached to a particular Mission; of all the Christians in a continent like India, or Africa; of the Christians plus the missionaries and their paid Native Agents; of the Christians and the ministers supported by them as opposed to the Mission and the Agents supported by it; of a Committee composed of missionaries and leading Native Christians; of a Committee of Natives as opposed to a Committee of missionaries; and often I find it used in many of these senses in a single article. It is extraordinarily difficult to know what meaning is to be read into it. Nevertheless, in articles dealing with the indigenous Church and devolution, I think that I am safe in saying that the idea of a Committee is always prominent, and the indigenous Church is to appear either when the Committee is composed wholly of Natives of the country, or when Natives are in a majority on the Committee, and that the Committee represents the Church and is spoken of as the Church for the purposes of devolution.

THE COMMITTEE DOES NOT REPRESENT THE CHURCH

The Committee is supposed to represent the Church, or to be the Church ; but even if it could truly be said to represent the Church, it certainly is not representative of the Church. It is generally a body composed of ex-officio members and members who in some way are elected by, or sent from, self-supporting Churches (*i.e.*, congregations rich enough to pay a minister) ; it, therefore, is representative only of the richer and more highly educated element of the Christian population. Its business is largely financial, and when not directly financial, depends upon a financial basis ; it, therefore, keeps the financial side of Church life in the foreground. Its activities are incomprehensible to the great mass of the less educated laity, who know little of them and understand less. It passes resolutions and transacts business for the Church over the heads of the great majority of the Christians. Most of the members of the Church live all their days in local congregations which are not Churches and have no proper Church organization, and are mere dependents upon this Committee and its Agents. In this way it robs the majority of the Christians of any true knowledge of what the Church is.

THE CHURCH IS MADE A LATE DEVELOPMENT

Authority and power, of which control of funds is the most important part, is devolved upon this Committee. Now it is clear that this devolution takes place late in the history of the Church in the country. It is not until there is a large and strong Christian community with a considerable body of Natives who understand in some sort the working of such a Committee that devolution becomes possible, and then devolution becomes certain only because those Native members begin to understand that the Mission has been exercising an authority which they think ought to be in their own hands, and, therefore, they threaten to revolt unless they can gain it for themselves. That is what has happened in India. Educated Indians want to hold the strings by which all Mission work and all Mission

institutions are controlled. They are satisfied with devolution ; but the Church of God is not necessarily advanced. That is not the true history of a Church. The Church is not something which comes into being late when there are many groups of Christians scattered over a wide country who have no true conception of what a Church is ; it ought to come into being when there is one small group of Christians, and grow with their growth. But the very word devolution denies the truth of the Church ; and to say that devolution is a step towards an indigenous Church is to confound the Church with a Committee.

DEVOLUTION DENIES THE CHURCH

Devolution has these two serious defects : (1) It proclaims that the Mission is first lord over the Church of God, with authority to give or to withhold the ordinary rights of the Christians at its will. But that is false. The moment that there is one small congregation, that congregation has the right to be the Body of Christ, the Church of God, in the place where it exists ; it has a right to hold and enjoy the Sacraments which Christ told His people to observe, and if an ordained ministry is thought to be necessary for their proper observance, it has a right to a properly ordained ministry. No Mission has any right to keep the Sacraments which Christ gave to all His children in its own hands. Devolution denies that ; it denies the right of a Christian Church to its own ministry regardless of money. It sets up a Committee in the place of Christ and offers the Committee authority to control the Church regardless of the right of the local Churches to their own proper Church life. It creates a new prelacy of Committees in the place of the old prelacy of autocratic clergy. The more it devolves, the more it proclaims that the Mission claims a power and authority which it can devolve, a power and authority which Christ never gave to it. Devolution shouts aloud the lesson of foreign domination broken down.

IT INVERTS THE ORDER OF CHRIST

(2) It tries to make a coping-stone of the Church what

Christ made a foundation. It inverts the whole order of Christ. It teaches men to look forward to attaining what they ought to have at the very beginning. Just as foreign missionaries make Baptism not the beginning of a Christian life, but the crown of a long effort to live the Christian life, so they make the freedom of the Church the crown of a long effort to learn in bondage how to be free. They call this necessary training. There is no such training in the Gospels. They put a Committee in the place of Christ and the paid Agents of a Committee in the place of the ministers of Christ, and their converts learn not what the Church of Christ is, but what a system of Committees is; they learn not to exercise spiritual powers, but to control a purse.

THE RESULT IS REVOLT FROM THE CHURCH SO MISREPRESENTED

And the people of the country see clearly, more clearly than the missionaries who go to teach them. They know that the Church of Christ should be a spiritual society, not a preserve of Committee men, and they distrust the Church so falsely presented to them. Mr. Paton has remarked that modern writers on India say that a distinction is being made between Christ and the Christian Church. "It is Jesus Himself—they all say—who attracts, not through and in the Church, but in spite of, or, if that is too much, then at least apart from the Church"; and he questions what Paul would have made of such a condition. The answer is simple: the Church with which devolution is concerned is not the Church as St. Paul conceived it or established it. Devolution has no place in his conception of the Church. Christ came first. Spiritual power came first. The establishment of the Body of Christ came first. There was no Mission claiming authority and the right to devolve its authority. The Indians have never seen the Church as St. Paul conceived it and established it; fully equipped, indigenous from the very beginning, regardless of money.

Japan's Need—A Self-controlling Church

IT is trite indeed to say that we have entered a new era in mission work in Japan, but it is veritably true. We were so surprised by its suddenness that at first we were unable to interpret it aright, says Mr. Ross in the American Baptist Report. We see now that it is the day toward which we have been working and without whose coming Christianity would never conquer Japan. The passing of the Immigration Laws about two years ago was the occasion for what was called by the press of the world an "anti-American" or "anti-foreign" wave of feeling in Japan. All sorts of extremists took advantage of the opportunity offered and fanned the flames of resentment to such a heat that good relations between the two countries were severely strained. The passage of that bill simply hastened a day that was inevitable, or quickened a dormant movement that was already felt and recognized by some of the clear-headed leaders of Japan. At heart it was not really "anti" anything. What began in 1924 as an "anti-foreign" movement clarified itself, and in 1925 became a "pro-Japanese" movement of great significance.

While this movement is a general one affecting every phase of life in Japan, its effect on Christian work has been most keenly felt. . . .

Japanese Christians everywhere, . . . are expressing themselves without reserve these days. They are discarding sentiment and are attacking every question of the day openly and directly. They are no longer satisfied to remain docile and to be mere polite followers of foreigners, copying their methods of work. *A self-controlling, indigenous church is what they wish.* They realize that this is essential to their success. They cannot advance successfully under foreign colours. The great, unevangelized masses will not rally round a foreign-led church.

Red Propaganda in China

IN remote Chinese Turkestan the people knew about the coal strike and the political situation in England, they had all heard of Ramsay MacDonald and other political leaders, but they did not know the Prince of Peace. This substantially was what Miss Mildred Cable said at the May meetings of the China Inland Mission in London.

An article, for which unfortunately space cannot be found for more than a few notes, written by Mr. Davies,

of the New Zealand Presbyterian Mission, Canton, reveals something of the zeal and methods which contribute to the success of "Red" propaganda. Mr. Davies was invited with others to visit the Whampoa Military Academy near Canton. After a banquet, a speaker, in apologizing for the poor buildings and equipment, said that the school was only in its infancy; but that they had investigated the best military schools in Japan and Europe, and expected in the future to surpass them all. When the school was opened in 1923 it was purely a military school, but now it was both military and political, and its main object was to defeat the enemies of oppressed peoples.

Another speaker blamed the capitalists of Britain, America and other countries for the conditions in China to-day. Raw materials and goods, he declared with great heat, were bought and sold by force, and Chinese militarists were backed by foreign imperialists, and much more to the same effect.

All this was reinforced by pictures; for example, pictures were exhibited of a minister of religion with a hypocritical face assisting the capitalists and imperialists to oppress the Chinese. One picture depicts him giving to the youth of China an anæsthetic (the Bible), while an imperialist and militarist advance together to slice him up with big knives. In another one, as the forerunner of imperialistic aggression in China, he is shown carrying a Bible and a Cross, followed by imperialists with cannon and gunboats. He is met by a young Chinese who asks him what he has come for, and he replies to preach the doctrine. The next picture is supposed to reveal his true purpose, for while he is preaching non-resistance, imperialists are shooting down Chinese with cannon. Still another one shows a Chinese, cruelly bound and oppressed, struggling to cut through the chain of the unequal treaties, while the hypocritical clergyman, holding a Bible in his hand, exhorts him not to resist, for God will comfort him. While he is thus exhorting him, devilish-looking capitalists pour coin into the bag hanging from his shoulders.

But the following two items in Mr. Davies' story are

specially interesting; the first relates to the attitude of Christian Chinese, and the second to the impression which the earnestness of these militant political propagandists made upon theological students.

Mr. Chiu, speaking on behalf of the Chinese visitors, referred to a large picture at the entrance of the Academy which he was afraid some of his foreign friends had found difficulty in interpreting. The picture depicted the triumphant advance of great muscular working men, holding aloft a volume of "Saam Man Chue Yi" (the Three Principles of Dr. Sun), while a Bible and a Cross were flung on the ground at their feet. Mr. Chiu, probably desirous of showing up the Academy in as good a light as possible to the foreigners, and also wishing to take the opportunity of confessing his Master before those who were denying Him, said that, as he saw the picture, the Bible and the Cross being on the ground indicated that these were the root of the tree of social progress, and the "Saam Man Chue Yi" was the flower of the tree; in other words, that the work of uplifting the masses depended on the Bible and the Cross for its foundation.

Some Chinese theological students who paid a visit to the institution came back worked up to a state of enthusiasm. They could hardly agree with everything they saw and heard, but they declared that while they themselves were always talking about self-sacrifice on behalf of their fellow-countrymen, the Whampoa men were really doing the thing, and absolutely put them to shame. Of course they would naturally get nearer to the heart of the institution and hear and see much more than foreigners would. Yet the impression the students got was different from that made on most of the foreign visitors. The students saw an intense national spirit. To the foreign visitors, the national spirit was not so apparent as the spirit of the Third International, with its unrelenting crusade against imperialism, capitalism and Christianity, and its call to workers to unite and fight.

The story told by Mr. Davies points a moral. What could not be achieved for the Kingdom of God if the

enthusiasm which impressed the theological students were characteristic of Christians generally? The motto, "The evangelization of the World in this Generation" is seldom heard now, and yet in a third of a generation "Red" propaganda has spread into all the world, even to the tribes of Africa and into the remote islands of Netherlands India.

Books to Read

ON THE TRAIL OF THE UNKNOWN: In the Wilds of Ecuador and the Amazon. G. M. DYOTT, F.R.G.S. *Thornton Butterworth.* **21/-.**

EUROPE IN THE LOOKING-GLASS. ROBERT BYRON. *Routledge.* **7/6.**

EAST AND WEST OF THE HELLESPONT. Z. D. FERRIMAN. *Jonathan Cape, Ltd.* **15/-.**

POPULATION PROBLEMS IN THE PACIFIC. S. H. ROBERTS, M.A. *Routledge.* **21/-.**

THE ANATOMY OF AFRICAN MISERY. LORD OLIVIER. *Hogarth Press.* **6/-.**

THE WILDERNESS OF SINAI. H. J. LLEWELLYN BEADNELL. *Arnold.* **10/6.**

MY WINTER OF CONTENT UNDER INDIAN SKIES. MARGARET HOLLAND. *McCaw, Stevenson and Orr, Ltd.* **12/6.**

THE CHURCH AND FAITH OF ARMENIA. DR. ABEL ABRAHAMIAN. *Faith Press.* **5/-.**

THE NEW BALKANS. HAMILTON FISH ARMSTRONG. *Harper and Brothers.* **8/6.**

WANDERINGS IN ARABIA. (Abridged edition of "Travels in Arabia Deserta.") CHARLES M. DOUGHTY. *Duckworth.* **12/6.**

THE CLIFF DWELLERS OF KENYA. J. A. MASSAM. *Seeley, Service & Co.* **21/-.**

A CHURCH IN THE WILDS. W. BARBROOKE GRUBB. *Seeley, Service & Co.* **6/-.**

IN HIMALAYAN TIBET: A record of twelve years spent in the Topsy-Turvey Land of Lesser Tibet. Dr. and Mrs. REEVE HEBER. *Seeley, Service & Co.* **21/-.**

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